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ABSTRACT

This 1996 PIALA conference explores ways to identify and make available local resources on the Marshall Islands. The traditional Marshallese word, "Alele," which means "the basket which holds the tools, treasures and resources needed for everyday life," is also the name of Majuro's public library, museum and Marshall Islands Depository and is synonymous with Library and Archive in Marshallese. The theme of the conference, "Jaketo Jaketak Kobban Alele Eo," translated from the Marshallese, means "Take out of the 'alele,' and use it and share it." The proceedings include a welcoming speech, preface and acknowledgements, and a keynote address by Karen M. Peacock, as well as 11 papers: (1) "Library Development in the Marshall Islands" (Honorable Christopher J. Loeak, Minister of Education); (2) "Ennaanin Etto News from the Past: Telling Our Stories by Using Folklore in Storytelling" (Margaret B. Edmundson); (3) "Health Education through Music: Marshall Islands 'Youth to Youth in Health'" (Marita Edwin); (4) "The PIALA Project: Search, Find and Other (Part II)" (Elsa Veloso, Judy Caldwell, Dakio Syne, Iris Falcam and Helen Danosos); (5) "Reading is Learning Who You Are and About Your Health" (Justina Langidrik); (6) "More than Meets the Ear: A Marshallese Example of Folklore Method and Study for Pacific Collections" (Phillip H. McArthur); (7) "'Jitdam Kabeel' Using PREL Resources" (Hilda C. Heine and Franda Fang Liu); (8) "Accessing Western Medical Information" (Claire Hamasu); (9) "Bountiful Harvest: Aquaculture and Agriculture Information Services for the Pacific" (Eileen Herring); (10) 'Waan Aelon Kein: Jodrikdrik Nan Jodrikdrik Ilo Ejmour' The 'Canoes of These Islands' Project and Marshall Islands 'Youth to Youth in Health'" (Alson J. Kelen and Dennis Alessio); and "Picture This! The Use of Graphics in Libraries" (Margo Vitarelli). The PIALA Resolution on Internet Access and a list of contributors is also included. (AEF)

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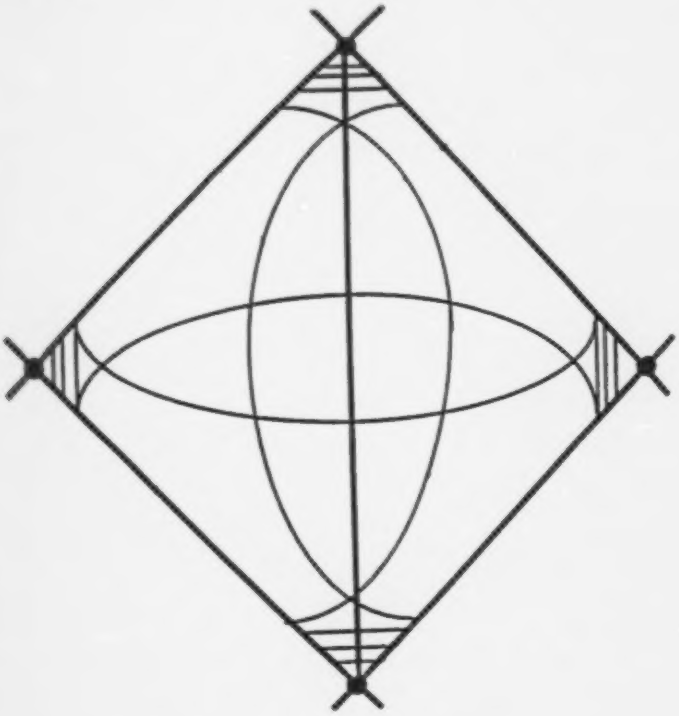
PIALA '96

PROCEEDINGS OF THE 6TH ANNUAL PIALA CONFERENCE

Jaketo Jaketak Kobban Alele Eo

Identifying, Using and Sharing Local Resources



MAJURO, MARSHALL ISLANDS
NOVEMBER 1996

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PIALA '96

Jaketo Jaketak Kobban Alele Eo
Identifying, Using and Sharing Local Resources

Papers from the
6th Pacific Islands Association of
Libraries and Archives Conference

Edited by
Arlene Cohen

November 5-8, 1996

Outrigger Marshall Islands Resort, Melele Room
Majuro, Marshall Islands
Republic of the Marshall Islands

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Officers 1995-96 Term

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PIALA '96 Conference Theme

Jaketo Jaketak Kobban Alele Eol
Identifying, Using, and Sharing Local Resources

At PIALA '95 in Yap, conference-goers discussed the theme of preservation of culture through archives and libraries. PIALA '96 in the Marshalls extends that theme by using the traditional Marshallese word *Alele* meaning "the basket which holds the tools, treasures and resources needed for everyday life." *Alele* is also the name of Majuro's public library, museum and Marshall Islands Depository and is synonymous with Library and Archive in Marshallese.

Jaketo Jaketak Kobban Alele Eo translated from Marshallese means, "Take out of the *alele*, use it and share it." During PIALA '96, we will explore ways to identify the local resources we find on our islands and make them available from our *Alele* to our users. We will also explore ways to share our treasures with each other, across the Pacific and perhaps, the world. By sharing our treasures, we increase our knowledge, pride, and understanding of ourselves and others.

Preface and Acknowledgments

These *PIALA '96 Proceedings* continue the tradition of publishing papers presented at the annual meetings of the Pacific Islands Association of Libraries and Archives (PIALA). Again, the papers presented at the 6th annual conference have been gathered together for the benefit of librarians, archivists, educators and others interested in the Pacific islands.

Beginning with *PIALA '91*, our first PIALA meeting, convened in a traditional *bai* in Koror, Palau, each succeeding meeting has had its own firsts and special distinctions. During this *PIALA '96* meeting in Majuro, another first was established. The first PIALA *Resolution* was passed by the membership. Long remembered too will be the beautiful traditional Marshallese handwoven welcoming baskets of food and flowers brought by the women of the Tomeing clan of the Northern chain, led by *Leroij* Thelma Netwan and *Leroij* Tiolang Jeik.

As for all previous PIALA meetings, the success of *PIALA '96* would not have been possible without the generous support and efforts of many individuals and organizations. Much of the credit for the outstanding conference was due in no small part to the boundless energy of Mary Silk, President of the *Marshall Islands Library Association* and her board for their leadership role. The conference also reflected the enthusiasm and contributions of the *Marshall Islands Conference Planning Committee*. Credit must also be given to Maxine Becker and Margaret Edmundson for their work in planning an excellent program. And a tremendous debt of gratitude is especially owed to Mary for gathering many of the papers included in these *Proceedings*. Thanks to Mary's efforts, this editor's job was made incredibly easier.

A special thanks also to students from Uliga Elementary School, Rairok Elementary School and the Alwel Dancing Group in Majuro for sharing their wonderful dances.

Palauan artist Margo Vitarelli again has created the beautiful artwork reproduced as the front cover of this publication. This editor is indebted to Margo for her continued generosity and willingness to support PIALA. Thanks also to Bruce Best and Mike Dabchur at the University of Guam PEACESAT station for continuing to keep up with the challenges of telecommunications that allow us stay in touch; to Shaun Manibusan, Frank Leon Guerrero and Rose Mafnas at the Computer Center for patiently helping to translate the papers into machine-readable form; and the staff of the Robert F. Kennedy Memorial Library at the University of Guam, especially Laling Asprec, Carmen Crisostomo and Julie Castro for providing much needed administrative support.

And lastly, a special thanks to Joanne Crotts for always being there with her friendship, treasured insights and unwavering commitment to regional library development.

Arlene Cohen, Editor
Mangilao, Guam

July, 1997

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Welcoming Remarks

Councilman Ladie Jack
Majuro Atoll Local Government
Majuro, Republic of the Marshall Islands

Before I say a few words on behalf of Mayor Aatlain E. Kabua and the City Council, I would like to first recognize The Honorable Minister Christopher Loeak, Minister of Education; Chairman Kotak Loeak, Chairman of the Council of Chiefs; Minister for Internal Affairs, The Honorable Brenson Wase, and Reverend Enja Enos.

Ladies and gentleman and honored guests, I am very honored and privileged to have this great opportunity on behalf of Mayor Amatlain E. Kabua, the City Council and the people of Majuro to officially welcome each and every one of the participants that are here today for PIALA '96. The local government is glad that Majuro is the site of this year's Pacific Island Association of Libraries and Archives Conference. We feel honored to be hosting you this week. We know how important it is for professional groups to get together, share and learn new ways of doing things and enjoy each others company. It is our hope that you will be able to do all of these things here in Majuro.

This year's conference theme, *Jaketo Jaketak Kobban Alele Eo* is very appropriate. There are indeed treasures in the Pacific which need to be identified, preserved and shared. During this week you will have an opportunity to hear well known educators such Dr. Sheila Intner, Alfred Capelle and Margo Vitarelli explain how you can go about identifying, using and sharing the resources in each of our countries. Why is this important? It seems to me that frequently we don't appreciate the knowledge, skills and materials that are part of our Pacific heritage to the extent that we should. We readily substitute them for Western ones. Yet it is essential that we know ourselves. When we have a firm grasp of who we are, we can then interact with others in positive, cooperative and loving ways.

Libraries provide a means for us to do this. The books, magazines, videos, maps, pictures, etc. that are found in libraries give us the information we need. Yet it is you, the librarians, who help us to utilize these resources. You teach us, you guide us and you encourage us to become aware of who we are and what our capabilities are. Then we can reach out -- finding out about our neighbors and the world at large. Therefore, today I welcome you, salute your commitment and dedication and wish you an enjoyable and rich learning experience during your PIALA 1996 conference.

The Honorable Jurelang Žedkaia
Vice-Speaker of the Nitijela
Republic of the Marshall Islands Cabinet
Majuro, Republic of the Marshall Islands

Greetings and welcome to the 1996 PIALA Conference in Majuro. I hope your stay here in Marshall Islands over the next few days will be both enjoyable as well as productive. At last year's PIALA Conference in Yap, the theme *Preservation of Culture through Archives and Libraries* was addressed. This year, the theme has been extended by using the traditional Marshallese term *Alele*, meaning the basket which holds the "tools, treasures and resources which one needs for life." *Alele* is also the name of Majuro's public library, museum and the Marshall Islands document depository and is synonymous with the words "library" and "archive."

During this year's PIALA Conference, you will be exploring ways to identify local resources we can all find on our islands and make them available from our *Alele* to all users. You will also be exploring ways to share our treasures with each other across the Pacific Islands. By sharing, we can increase our knowledge, pride and understanding of ourselves and others.

With the 21st century almost upon us, it is amazing how modern technology and discoveries have changed our lives in such a short period of time. With the advent of the "information age," we see computers, telecommunications, fax machines, 24 hour live news coverage -- and now even access to the Internet -- becoming available for all of us to use. These breakthroughs allow us a unique opportunity to increase the sharing of knowledge, culture and traditions with each other as well as helping to preserve them. Yet, at the same time, we must be very careful not to let these modern changes alter or disrupt traditional ways and our understanding of them.

Again, I wish you a very productive and enjoyable conference.

Honorable Iroij Kotak Loeak,
Chairman of the Council of Chiefs
Majuro, Republic of the Marshall Islands

Good morning. Before I proceed to say a few words, I would like to recognize Honorable Mr. Christopher Loeak, Minister of Education; Honorable Mr. Brenson S. Wase, Minister of Internal Affairs; Acting Mayor Ladie Jack, Majuro Atoll Local Government; Reverend Enja Enos, President of the Council of Churches of the Republic of the Marshall Islands; Ms.

Arlene Cohen, President of PIALA; Ms. Mary Silk, President of the Marshall Islands Library Association; members of the Pacific Islands Association of Libraries and Archives and participants to this conference from around the country.

Ladies and gentlemen, this morning we are gathered to witness the opening ceremony of the 6th annual Pacific Islands Association of Libraries and Archives Conference. On behalf of our traditional leaders, I would like to take this opportunity to thank PIALA for choosing the Republic of the Marshall Islands as the hosting country for this conference. Secondly, I want to give my appreciation and thanks to Ms. Mary Silk, the President of the Marshall Islands Library Association for inviting me to join in this very important occasion. I also want to endorse the welcoming remarks as given by the Acting Mayor Ladie Jack and once again welcome you and hope you enjoy your stay. And, last but not least, as your conference goes on, may I encourage each and every one of you to join hand in hand, seeking and working toward a very productive conference.

Thank you and *Kommol Tata*.

Honorable Brenson S. Wase,
Minister of Internal Affairs and Social Welfare,
Government of the Republic of the Marshall Islands
Majuro, Republic of the Marshall Islands

Honorable Mr. Christopher Loeak, Minister of Education; Honorable Mr. Brenson Wase, Minister of Internal Affairs; Honorable Acting Mayor Ladie Jack; Chairman Kotak Loeak of the Council of Iroij; Reverend Enja Enos; Ms. Arlene Cohen, President of the Pacific Islands Association of Libraries and Archives; Ms. Mary Silk, President of the Marshall Islands Library Association; participants, resource people, ladies and gentlemen, I am proud and honored to have been invited to make a few remarks at this important and historical occasion. I wish to thank the Marshall Islands Planning Committee for their gracious invitation to say a few words.

The keynote opening address with the message from the government and the people of the Marshall Islands has been delivered by The Honorable Christopher Loeak on behalf of His Excellency Amata Kabua, President of the Republic of the Marshall Islands. My remarks will be short and very brief.

Allow me at this time, ladies and gentlemen, to join The Honorable Christopher Loeak and the Acting Mayor, Ladie Jack in extending our warmest welcome to all our participants and distinguished visitors. I also wish to join them in expressing our appreciation and gratitude for choosing the Marshall Islands, and in particular Majuro, as the venue for this important conference.

The Ministry of Internal and Social Welfare has jurisdiction over the general public library system, the National Museum and the National Archive. Our people involved in these areas as participants in this conference with experienced librarians from throughout the Pacific region see this as an opportunity to learn and advance our capabilities to better serve our people. Hopefully, our participants from the Marshall Islands will contribute to the conference and will learn much from it.

I am confident, as I said previously, that with such quality of expertise we have at this gathering and the number of experienced librarians attending, we can only look forward to an informative, productive and successful conference. A conference we all feel will be beneficial not only to the participants themselves but also for the people we serve and the government we represent.

I wish you all a very successful conference. Thank you very much and God bless you.

MILA Treasurer Cathy D. Wakefield
Marshall Islands Library Association
Majuro, Republic of the Marshall Islands

Before I begin, I would like to acknowledge the presence of the Honorable Mr. Christopher Loeak, Minister of Education; Honorable Mr. Brenson S. Wase, Minister of Internal Affairs; Acting Mayor Ladie Jack, Reverend Enja Enos, honored guests and participants.

Ladies and gentlemen, on behalf of the Marshall Islands Library Association, the President, officers and members, I wish to express our sincere and heartfelt appreciation for the outstanding support of individuals, agencies, corporations and institutions whose interest and generous contributions made it possible for Marshall Islands Library Association to host this meaningful meeting

Appreciation is also extended to the Republic of the Marshall Islands governmental ministries for their support and assistance. In recognition of these individuals, institutions and corporation's overwhelming interest and support, we feel it is proper to recognize them briefly, but wholeheartedly, for their unforgettable support:

- His Excellency and Mrs. Amata Kabua
- Speaker and Vice Speaker of the Nitijela
- Majuro Mayor Amatlain E. Kabua
- Minister Christopher J. Loeak & The Ministry of Education
- Minister Brenson S. Wase & The Ministry of Internal and Social Welfare
- Minister Phillip Muller & Ministry of Foreign Affairs
- Japan Government & JOCV
- PREL
- GumDrop Books
- Outrigger Marshall Islands Resort, Inc.
- Alele Museum
- American Econo-Clad Services
- American Library Association
- Amro Monkuk
- Assumption Catholic Women's Club
- Bank of the Marshall Islands
- Bess Press
- Carl Ingram
- Clenn Peter Store
- College of the Marshall Islands
- Continental
- Dave Strauss
- Dennis Reeder
- EBSCO Subscription Services
- G & L Enterprises
- Gibsons
- Head Start Women's Association, Ebeye
- Jane's Corporation
- Jebelbefin Ke Eju Kaan
- Jinedtibtib Club
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- Mr. & Mrs. Francis Reimers
- National Telecommunications Authority
- Neikoko Women's Club, Ebeye
- Phillip 0kney
- Omega Scientific
- Pacific Basin Wholesale
- Pacific International Inc.
- Pacific News Bulletin
- RRE/Matson
- Royal Gardens
- SPC - CETC Alumni
- St. Theresea Club
- Tobolar Copra Processing Co.
- Tokai Kogyo Inc.
- University of Hawaii Press
- Women's Athletic Club
- Yap PIALA Planning Committee Task Force
- Yokwe Yuk Women's Club
- Youth to Youth in Health
- Spouses of MILA Members

For those whose names were not listed, we would like to say *Kommol Tata!!*

I might add that we hope to have a meaningful and successful meeting here in our Republic and hope after our welcomed visiting guests depart, they will carry with them the memory of our island's hospitality made possible by your interest and your financial assistance.

Once again from all of us in MILA and from all of the people of our islands, we say *Yokwe* and *Jeramon*. God Bless you.

President and PIALA '96 Planning Committee Chairperson
Mary Leon Silk
Marshall Islands Library Association
College of the Marshall Islands Library
Majuro, Marshall Islands

Honorable Iroji Kotak Loeak, Chairman of the Council of Iroij; Honorable Christopher Loeak, Minister of Education; Honorable Brenson Wase, Minister of Internal and Social Welfare; Honorable Acting Mayor Ladie Jack, Majuro Atoll Local Government; Reverend Enja Enos, participants, resource people, ladies and gentlemen, this is the moment we have all been waiting for!

On behalf of the PIALA '96 Conference Planning Committee, I welcome each and every one of you to the Pacific Islands Association of Libraries and Archives Conference of Nineteen Hundred and Ninty Six. I believe we are going to have a very successful conference and everyone will enjoy it.

To our friends from outside of the Marshall Islands, we say *Yokwe Kom* and enjoy your stay on our beautiful island of Majuro.

President Arlene Cohen
Pacific Islands Association of Libraries and Archives
RFK Library, University of Guam
Mangilao, Guam

Vice-Speaker, Ministers, Acting Mayor and other Republic of the Marshall Islands government leaders, traditional leaders and the people of the Marshall Islands, on behalf of the Pacific Islands Association of Libraries and Archives I would like to express my deepest gratitude and appreciation for your support of this important meeting in Majuro.

I would especially like to recognize Mary Silk, the President of the Marshall Islands Library Association and all the people who worked under her leadership to plan this conference. Since PIALA began, the Marshall Islands Library Association is one of two local library associations that have developed in Micronesia. I know the enormous amount of planning and work that was done to bring us all together here today and I am thrilled at the leadership role MILA has taken in making this conference a reality.

In August of this year, I had the opportunity to present a paper about PIALA at the 62nd International Federation of Library Associations meeting in Beijing, China. When I was preparing the paper, I took the time to look back on what PIALA has done since our first organizational meeting in 1991. In spite of our many challenges -- that we all know so well -- we have much to be proud of. Yet, our successes could not have been without the support of each of us, our governments and our institutions. For this I am most grateful and proud.

This is the 6th annual conference we have had since PIALA began meeting and each one has had it's special memories. As this one begins, I already have a special sense of the Marshall Islands. I look forward to an exciting and productive meeting and again want to express my deepest appreciation. I know this conference too will be another that we will all be proud to be a part of.

Library Development in the Marshall Islands

Honorable Christopher J. Loeak,
Minister of Education
Government of the Republic of the Marshall Islands
Majuro, Republic of the Marshall Islands

Before I deliver my speech, I would like to recognize our honored guests this morning -- City Councilman and Executive member of the Majuro Atoll Local Government Ladie Jack; Chairman Kotak Loeak, Chairman of the Council of Chiefs; Minister for Internal Affairs Brenson Wase; Reverend Enja Enos; Arlene Cohen, President of PIALA; and Mary Silk, President of MILA.

Distinguished dignitaries, delegates, teachers, resource people, ladies and gentlemen, it is with much pleasure that I welcome you here on behalf of His Excellency Amata Kabua, President of the Republic of the Marshall Islands, and the people of the Marshall Islands. We are happy to see that so many people are committed to the important work of libraries that they have traveled far to attend this conference.

The conference theme *Jaketo Jaketak Kobban Alele Eo -- Identifying, Using, and Sharing Local Resources* -- represents a statement of truth about who we are as Pacific people. We are delighted that Majuro and the Marshall Islands is the host of a conference that explores such a theme. We are equally impressed with the caliber of the presenters, many of whom are well known throughout the Pacific and the world for their scholarly work and expertise in their respective fields.

Hopefully, this conference at the Outrigger Hotel will be the first of many in the Marshall Islands dedicated to the intellectual cooperation, cultural development and strength of our region. Our special appreciation is extended to those of you who have come as presenters and have given their time to provide workshops and training to the teachers of Majuro whilst here.

Relatively speaking, libraries are a new phenomena both to the Marshall Islands and to the Pacific region in general. Until quite recently the repositories of our culture's wisdom was in the heads of the elders and shared as appropriate to the succeeding generations. As such, literacy or to be "lettered" was not as important as to speak, to hear and to be heard. Today reading, writing and computer skills join with speaking and writing as the hallmark of the literate person.

We are no longer far flung islands -- but in the heart of the ocean transversed by many different cultural groups and intellectual ideas. The Pacific Rim surrounds our waters, and the histories, theories and notions, practices and stories of the rest of the world impacts significantly our own knowledge and culture. To keep our knowledge safe -- to store it so that future generations may have access to it, learn from it and use it in their own lives -- is an essential task and an important theme of this conference. It is also equally important that the rest of the world has access to the knowledge of our people for I believe that we have much that is of benefit to the world community.

Therefore, to maintain the traditional way of storing knowledge alone is no longer practicable. As our society becomes wider, more complex and more interdependent, we need libraries and archives that are active repositories of the knowledge of our history, thought, culture and practices, with research and retrieval procedures that are available to everyone. This does not mean that we should disregard the narrative form of storing ideas. Narrative and dialogue are increasingly being recognized as an essential part of life. We want the sounds of storytelling and the sharing of oral knowledge to continue to be heard in these islands, but we also must ensure that our libraries and librarians are supported sufficiently to play their part in documenting and preserving knowledge for the future.

This documentation, in all its forms -- written, drawn, mapped, audio taped and videotaped -- must include the rich diversity of our Pacific languages. I am pleased to note that a time is set aside in the program of this conference for the Marshall Islands to share with you our recent efforts to ensure the preservation of Marshallese language and grammar. The Ministry of Education recently found the means to support the completion of the Marshallese grammar reference text that was begun and then stopped forty years ago. It is also using a part of the Republic of the Marshall Islands government loan for Basic Education, borrowed from the Asian Development Bank, to develop a full course in Marshallese language and grammar for teachers in training at the College of the Marshall Islands. Completion of this course will be a certification requirement of all Republic of the Marshall Islands teachers.

At the present time, the Republic of the Marshall Islands has libraries at the *Alele*, the National Library and Museum; at the College of the Marshall Islands and at the High Schools in Jaluit and Majuro. As our consciousness of the importance of libraries widens, we also find there are more demands on our national financial resources! Therefore, non-governmental organizations such as the Marshall Islands Library Association assume greater importance in the work of developing these institutions, as partners to the government's ministries and agencies.

The Ministry of Education is committed to the development of libraries and is actively seeking funds for this purpose. It is also committed to working closely with the Marshall Islands Library Association and is proud of its efforts to establish ongoing programs for the community. Every year, *Children's Book Week* and *National Library Week* grow in stature and importance. The *Saturday Morning Story Telling* sessions at the *Alele* have become a feature of Majuro life and provide an opportunity for people from many walks of life to keep in close touch with the children of our community. We also see the positive effects of other activities the Marshall Islands Library Association sponsors such as the many poster and essay competitions.

We are sincerely proud of the Marshall Islands Library Association which has kept growing and expanding its organization, building on the capabilities of all its members and especially the Marshallese men and women who participate in its activities. It has developed to the point where it can confidently host an international gathering of PIALA -- and do a wonderful job too!!

My hope is that this conference will inspire many of our young Marshallese to enter the world of the librarians and archivists in a serious way. Recently, we were searching for a librarian for the Republic of the Marshall Islands/University of the South Pacific Project Center in Delap, Majuro and could not find a Marshallese trained as a librarian to fill the position. As our libraries expand and increase, this is a profession that will grow in the future. We hope teachers planning for the completion of the Bachelor of Arts degree or embarking on a graduate degree may wish to take courses in library related subjects. We also hope that some of our young students preparing for study overseas will consider the field of librarianship as a field of service that will enrich their lives and greatly benefit the nation.

The Ministry of Education's goal is that all schools -- Elementary and Middle as well as High Schools -- will have a respectable library that can be open to the whole community for the benefit of all. The library should be a place visited and used by families together. And as our technological capacities increase, we envision a place where people are seeking stories and knowledge at many levels. Where they are using the books and other resources available on site or through the wonder of the Internet, providing access to all the resources of the great libraries of the world. We envisage children and adults reading for pleasure, listening to tapes, viewing educational videos or busy researching for a class assignment. We can also see the time ahead when these same libraries would be used for adults of all ages completing courses at the non-degree and degree level at any college or university in the world through Internet access. The possibilities are endless!!

I hope this conference will highlight the importance of families seeking knowledge together. Education is not something only taking place in school, but is part of the whole life of the family. Families can visit the library together to seek and gain knowledge for practical purposes as well as for the sheer enjoyment of discovering and reading a good story. While the reality is that the present state of most of our libraries are not what they should be to begin this exciting journey into possibilities, I feel confident that those of you who are committed to the development of libraries will be at the forefront of improvement.

On behalf of the President and people of the Marshall Islands, I wish to extend to you my appreciation of your dedication and commitment, and also to convey to you our best wishes for the success of this conference. Finally, I wish to greet you on behalf of myself, my wife and family and extend to you our hope that you will succeed in all your future work, dedicated to the development of libraries and the preservation of the culture of the Pacific region.

Thank you.

Fishing For Answers:
Library Services in Micronesia

Karen M. Peacock
Pacific Collection
University of Hawai'i at Manoa Library
Honolulu, Hawai'i

Friends, colleagues and honored guests, it is a great pleasure for me to be here with you today. As some of you know, my ties to Micronesia go back to 1953. At that time, as a very young girl, I accompanied my parents to Palau where my father, Dan Peacock, worked first as a teacher trainer. Our other island homes were Pohnpei, where I attended the Pohnpei Island Central School (PICS), and Saipan, where I taught at Marianas High School. Since 1973 when I left to go to graduate school, Hawai'i has been my home. For over 22 years I have worked at the University of Hawai'i Library, and I have been fortunate to have had many chances to travel throughout Micronesia, renewing friendships, especially with librarians.

I am here today at your kind invitation, and with thanks to a grant from the Alumni Association of the University of Hawaii School of Library and Information Studies. My talk is titled *Fishing for Answers: Library Services in Micronesia*. I chose this metaphor of fishing partly because it is an activity common to all Pacific Islands. As you know, sometimes a simple line and pole will land a fish. A looped coconut frond rib can pull a shrimp out of a river on Pohnpei. At other times, you need a net to gather in many fish and some types of net require a whole village to participate. This analogy applies to library services. We may have a question easily answered by one book, or a more complex one requiring some searching. Then again, we may need the help of others from our island or even from across the sea to pull all the necessary information into our net.

I hope those of you from larger libraries, such as our colleagues from the University of Guam, will bear with me, as I am going to address most of my remarks to those who labor in the smaller public, school and college libraries that make up much of PIALA's membership.

I am hoping to encourage collection development from a community based perspective. We should look for fish in our own lagoons. To illustrate this point, I will discuss a wide range of examples of local resources that can enhance any library in Micronesia, often at little or no cost. Along the way, I will mention some of the uses of these local publications for students and the general public.

I would like to start by urging you to "act locally" to borrow a phrase. One of the major publishers in any Pacific Islands nation is the government. The departments and agencies of your government publish reports, newsletters, laws, pamphlets, and may even produce videos. Much of this material is free, and can be obtained through a phone call or visit to the appropriate office. You are fortunate in that you are right on the scene, and you can find out what is new and usually obtain a copy. Those of us far away in Australia, Hawai'i, or Oregon, must keep constant surveillance just to learn what has been printed. Obtaining copies is difficult from such a distance. Because you are "where the action is" you can even make periodic visits to the key departments to ask about new materials.

For my first example, I will turn to development plans, commonly found in every Pacific Islands nation. One example is the *Economic Development Plan* for Palau, which came out in two volumes in 1994. Development plans, whether done by a government department or an outside consultant, are excellent sources of statistics, as they usually cover a wide range of economic topics. In the case of the Palau plan, there are population breakdown tables and population projections, visitor arrival figures, and other tables to accompany the various sections that deal with such topics as tourism, marine resources, and agriculture. Another example is the *Chuuk State Five-Year Comprehensive Development Plan*, published in 1992 by the Chuuk Department of Planning and Statistics, which has similar tables, e.g., population, number of government employees, budget, gross domestic product and other figures to accompany the text that addresses Chuuk policies and priorities, infrastructure, economic development, social sectors and public administration.

I am emphasizing these documents because they not only give the official view of where development is heading, but they also provide a wealth of statistics of the sort that we are often asked to provide in our libraries. A different resource, but with similar data, is the *Guam Annual Economic Review* from the Government of Guam's Dept. of Commerce. This document gives general figures so often requested -- population, housing, income -- as well as the business related analysis.

Speaking of statistics, librarians should ascertain whether their local or national government publishes any statistical newsletter, abstract or yearbook. Pohnpei State's *1994 Statistical Yearbook*, produced by the Office of Budget, Planning and Statistics, provides figures not only for population, but also for temperature, rainfall, import/export data, businesses, number of schools and teachers, health statistics and crime figures. A source like this is invaluable for being able to answer the questions that come up so often -- what is the population of Kolonia, what is the rate of tuberculosis, how many traffic accidents occurred -- and I am sure that you could think of many other questions that arise that can be answered with a statistical yearbook. If your government publishes a statistical compilation, having a copy in your library makes your life easier and provides a service to your users.

For a more specialized statistical study we can turn to census publications. An example is Chuuk State's *1989 Census of Population and Housing*, published in 1992. Most areas have some kind of a census of their populations. They many be created locally and for some areas, like Guam and the Mariana Islands, there are United States Census Bureau publications. In either case, these materials are crucial for a basic library collection.

Economic publications are often produced locally, but there are examples of studies done by private groups. One such is the Bank of Hawaii, which has produced economic assessment documents for a number of Pacific Islands nations. Their publication for Palau came out in 1994 and is similar in make up to the economic assessments done for Guam, the Federated States of Micronesia and American Samoa. Such studies are usually available free of charge from the Bank of Hawaii and remind us that local financial institutions may be publishers of material that could be of help to our users. Keeping in touch with what is published by local banks can be an excellent means of adding materials to your library.

Governments often hire consultants to prepare reports although these can be difficult to obtain as they are usually submitted directly to the department and not necessarily formally published. However, if you know of such a study being underway, or if you are asked for information, you will want to follow up with a request for a copy of the report. For example, a study was done by Sam McPhetres for the Northern Marianas College in 1993 on the topic of casino gambling in Tinian. The pros and cons of gambling have been a hot topic throughout the Pacific region and any study on this issue is of interest.

As many of you know, the University of Oregon has had an active *Micronesian Studies* program. Many of the Oregon students have worked in the islands and an example of one of the many published reports is the *Pohnpei State Tourism Marketing Plan*. Although the Oregon studies are readily available, my point is to highlight the existence of this often elusive category of consultant studies that can be very significant for collection development in island libraries.

Local government publications are of primary importance for Micronesian libraries. Whether we are talking about annual reports or newsletters, there are vital materials available from departments that deal with health, education, labor, land and natural resources. To cite one of many such works, the Federated States of Micronesia government produces a series of audit reports, each one focused on a specific agency. These reports often generate controversy and debate about the function of a department or about government generally and are a marvelous resource for local libraries.

Another government agency that often produces material of importance for libraries is the local Office of Historic Preservation. In 1994, with the commemoration of the 50th anniversary of the battle for Saipan, the Commonwealth of the Northern Marianas Division of Historic Preservation produced such works as *Operation Forager*, among others. I would imagine that for all Micronesian libraries, publications from local Historic Preservation Offices would be useful additions. Related to these works are the environmental impact statements that are prepared for island governments, often by consultant firms. These are enormously useful documents and could be important additions to your library. For example, an archaeology study done by a Honolulu firm for the Kosrae State Government was part of the process for implementation of a wastewater project. Like many such reports, the Kosrae study includes valuable overview information on Kosraean history and an extensive bibliography.

There are nongovernmental organizations in Micronesia whose publications can be highly relevant for local libraries. One that is probably known to all of you is the Micronesia Seminar in Pohnpei, some of whose staff are presenting material at this conference. *The Micronesian Counselor*, a series of papers produced by the Seminar, highlights a different topic in each issue. Unlike many other sources, many of the *Micronesian Counselor* papers are written by Micronesian authors. Some of the topics covered have included suicide, family life, drug abuse and land issues. Having a set of these papers in your library gives you a resource related to problems that face island society. Again, this example can be broadened to extend to any other nongovernmental organization that has publications related to Micronesia, and might include materials from such groups as the Boy Scouts, Red Cross, or local environmental groups.

Often an outside agency will work with local institutions to study a particular topic or issue. An example used here is the series of books on island plants and environments done by the East-West Center at the University of Hawai'i working with many groups in Micronesia. Among the authors of the book on the plant life of the Marshall Islands is Alfred Capelle, who is on the program for this conference. The series covers Palau, Pohnpei and the Marshall Islands, with other islands to follow, and was designed to encourage young people's interest in science and helpfully includes sample exercises for teachers to use. Again, the point is to try one's best to be aware of such projects and request that the authors supply the library with a copy. Although many grant funded publications are produced in limited numbers, an early request for a copy will usually be successful. Fortunately, there is a growing awareness today of the need for island libraries to house the results of research in the islands.

Moving a bit closer to home, publications fitting the general category cited above -- that of grant funded research -- have been produced by the University of Guam's College of Education. For example, they have done a series of teacher's resource books for Pohnpei, Palau, Yap, Chuuk and the Mariana Islands intended as a reference source for both non-indigenous and indigenous teachers in the local schools. The University of Guam has published much material on Micronesia; this is just one example of many that I could have used. Again, my point is our need to be aware of what is coming out of this institution and assuring that your local library has a copy of any material that would be appropriate for their particular audience. In many of these situations, it is not easy to discover who has published what. However, one of the best opportunities you have is through meeting those involved in the projects when they visit your island area.

To continue this theme, I would turn next to the work that is done by graduate students working on their master's or Ph.D. degrees. One good example is a University of Hawai'i, student's master's thesis on women's fishing in Kosrae. Often graduate students will spend time in your area doing field work. When they visit the library, it is important to request they send a copy of their finished work to you. I find most of those who are engaged in Pacific Islands research are concerned about making their research available and are particularly eager that their writing be deposited with a local institution. I should add here that in the case of the University of Hawai'i, copies of theses and dissertations can be purchased from the University of Hawaii Library. Moreover, we have an excellent bibliography that indexes all of those works done at the University of Hawai'i related to Micronesia (see Appendix 1).

In most cases, the research done by graduate students is never published but is often the only major source on a particular topic. It is therefore of great importance for libraries in the region concerned. For those of you from the various college and university libraries of Micronesia, I would urge you to collect student papers when the quality is good. We find that there are term papers that merit preservation whose topics will be of interest to many other students. Faculty papers are another rich source as faculty often present papers at conferences, although not all conferences publish proceedings. Having such material has been one of our great strengths at the University of Hawai'i. As in many of the situations discussed earlier, personal contacts are the key to obtaining this material.

Local publications that are vital for your library include the major reference book that is right under our noses -- the telephone book. At the University of Hawai'i Library, we find it essential to keep current telephone books for all the Pacific countries available on our reference shelves. Having the directory for your own area is the first priority, but as has been done before at PIALA, it is possible to exchange and obtain copies from other Micronesian countries. As an aside, each year my library sends dozens of Honolulu phone books to be recycled. I am able to take as many as I wish to send as gifts to Pacific libraries. If any of you would be interested in having a copy of the Honolulu telephone directory, just contact me. Another type of directory is the fine compilation on Micronesian libraries, the *Directory of Libraries and Archives*, done by jointly by PIALA and the University of Guam; and of course PIALA's membership list is also extremely helpful.

Another useful addition to your library are calendars published by local agencies or businesses. Many calendars contain information that is helpful. I think for example, of those put out by Margie Falanruw of the Yap Institute of Natural Science.[1] While I am in the category of ephemera, I might also mention locally produced cookbooks as an item of interest for libraries. Our Hawai'ian Collection at the University of Hawai'i, has built up considerable holdings in this area, and it is surprising how many uses have arisen for these cookbooks.

I am also including in this presentation the topic of religious literature and use the Marshallese Bible as an example. Often the main source of material written in the vernacular is religious publications. I would certainly recommend that librarians in local libraries ask the various churches for donations of the various Bibles, hymnals and devotional texts that have been produced in island languages. I mention this largely because of the importance of documenting the appearance of Micronesian languages in printed form, but also because many of you in public libraries may have patrons who would be interested in seeing what literature is available in their own language regarding different religious groups or denominations. I would of course also urge everyone to collect anything that you find that is printed in the vernacular, from whatever source.

Posters are another locally produced item that can serve both as decoration to liven up the appearance of a library and be collected for use in displays or simply for the information that they contain. I can think of examples of posters promoting public health issues and others that have urged preservation of the environment through some theme such as turtles, for example.

Many of you have access to visitor oriented publications from your local tourist bureau. These may include posters, leaflets, guidebooks and newsletters. For example, *Wow! Palau* is a new newsletter from Koror. Geared for the tourist market, it has the usual "where to go and what to see" but also includes some basic facts about Palau and a brief historical overview. Such material can be helpful for a younger student who needs some short background material for a report. There is a long-term value for what may seem like very flimsy publications. Students of tourism will need to know how marketing is done. In fact, for those of you who are working in college libraries, I would like to suggest that you can assemble tourist trade materials and then work with professors in economics, business, anthropology or sociology to have their students do projects analyzing these publications in terms of such aspects as marketing, development of the tourist market, or alternately, the image of the islands, the question of identity, or the nature of change.

An area that is often neglected but for which each of you is ideally situated is that of political literature. Local political groups tend to produce materials around election time. These brochures, pamphlets, posters and handbills can form the basis for a fascinating and valuable collection of materials for your library. I am speaking from experience here -- at our library the Hawai'ian Collection has files of political brochures and leaflets, largely donated by members of the library staff who receive them in the mail. These have proved useful for students examining the ways in which politicians advertise their platform and have also been very helpful as sources of biographical information about key political figures. It is often difficult to find biographical information in the Pacific Islands (and in Hawai'i as well) so when a politician publishes a blurb with biographical data, it can be saved for handy use later.

In this next group, I will admit that I am cheating just a bit. I tried to keep this talk centered around materials available locally and usually at no cost. But I would like to also mention newspapers. If you can afford a subscription to your local newspaper or if the publishers will consider donating one to the library, you have the best source for the latest in local news. If at all possible, it would be highly desirable for the larger libraries to subscribe to one newspaper from each area of Micronesia.

Sadly, one of the drawbacks in our use of newspapers is the lack of indexing. Such work is costly, but I keep hoping that someone will find grant funds. With the technology now on the market, the chore is made somewhat easier. Until that great day comes for our newspapers, there is an old-fashioned and time-consuming remedy. I am referring to keeping a subject file of newspaper clippings. This can be effective if you have volunteers or student helpers. If you set up a list of simple subject headings and review the work to be sure the headings have been properly assigned, the clipping file can become an extremely helpful resource. You can minimize the work by limiting your scope to major articles only. The clippings can be posted on letter size paper to make filing easier. I realize that this sounds like quite a task, but before we had our printed (and now online) index to the *Honolulu Advertiser* and the *Honolulu Star Bulletin*, we did exactly such work at the University of Hawai'i. Some Micronesian newspapers are weekly rather than daily, which eases the burden a bit. When looking just at the headlines in the newspapers, we can see the importance of the information that they contain.

Perhaps I could also add here a word or two on behalf of newspapers being used for class projects. I have found in my teaching that the study of a local newspaper can give students an exciting means of researching and discussing politics, social issues, the economy and cultural activities. Studying the *Letters to the Editor* section can give a real life look at what concerns exist in the community. Using the advertisements in the paper, students can observe what food products are being sold and consider the impact on nutrition of imported foods. The help wanted section can yield useful data on alien labor. A class might survey the local paper for a month to see how much coverage is given to news from other countries in Micronesia, the Pacific region or the international scene. Working with a teacher on such projects could also result in a field trip for the class.

I have been talking about recent publications today, but I want to close by reminding you that some of you also have valuable resources in the older material from the former Trust Territory government. If you have a set of the *Micronesian Reporter* and its *Index*, you can access articles on history, politics, economic affairs, health and a host of other topics. Early biographical data on many Micronesian leaders can be found in this magazine. If any of you do not have the *Index*, I will be happy to send you a photocopy. The old *Trust Territory Annual Report to the United Nations* is another crucial source for historical material on many aspects of the colonial era -- from agriculture to schools. If some government office has a set that they no longer use, you might ask them to consider donating it to the library.

I have been speaking from the perspective of acting locally. I would like to close by reminding you that this is a first step and a crucial one in collection development, but from this point you can then move on to expand your horizons. A few examples will show how we can move to bigger goals. Start collecting publications from other Micronesian nations and exchange materials with your PIALA colleagues is one route to take. Some government publications can be obtained simply by writing to request a copy, or asking to be put on the mailing list. There are also resources that you can draw on in such areas as indexing of articles about Micronesia. If you have access to the Internet, you can reach the University of Hawai'i Library online catalog[2] and its databases, one of which is the *Hawai'i Pacific Journal Index*. This index provides keyword searching of many of the magazines and journals that contain articles on Micronesia. Both the Micronesia Seminar and the University of Guam have similar projects that index journal articles and you can approach them for assistance.

Whether you are expanding your own collecting or tapping the resources of other libraries, there are many opportunities for growth. I hope that this brief talk has highlighted some of the ways that each library can strengthen its holdings and take its place as an even more valued part of the community.[3] So many of you are already struggling with limited budgets, and I would like to take this opportunity to say that you have my respect and admiration. I wish you well as you chart a course to the future and I hope that your nets will be full of the information you need to serve your public.

Thank you for very much for your kind attention.

Notes

1. Copies of *The Yap Almanac Calendar* are available from the Yap Institute of Natural Science. Current and back issues may be ordered by mail at $5.00 each, including postage and handling. Order copies from The Yap Institute of Natural Science, P.O. Box 215, Yap, Federated States of Micronesia 96943.

2. The bibliographic citations for examples used in this paper are available through the University of Hawai'i online public access catalog. The Internet URL to access the catalog is: telent://uhcarl.lib.Hawaii.edu

3. *Pacific Reference Sources*, a bibliography compiled by Karen Peacock and distributed at this presentation follows as **Appendix 1** of this paper.

Appendix 1

PACIFIC REFERENCE SOURCES

GENERAL BIBLIOGRAPHIES

Acquisition List, University of Hawai`i Library Pacific Collection.
Honolulu, 1974-

Pacific Collection
UH Library
2550 The Mall
Honolulu, HI 96822

Free of charge.

Pacific History Bibliography and Comment. Published once a year by Journal of Pacific History.

Division of Pacific and Asian History
Research School of Pacific & Asian Studies
Australian National University
Canberra, ACT 0200
Australia

US$35/year subscription includes Journal of Pacific History (2/yr) and Pacific History Bibliography

Pacific Islands Dissertations and Theses from the University of Hawaii, 1923-1990, with 1991-1993 supplement. By Lynette Furuhashi, editor/compiler.

New edition is being prepared this year and will be available for sale from the Center for Pacific Islands Studies at University of Hawaii in 1997. For the earlier edition, contact Pacific Collection at the University of Hawaii (see above address).

Pacific Islands Studies: A Survey of the Literature. Edited by Miles M. Jackson. 244p. $59.95 ISBN 0-313-23528-7.

Greenwood Press
88 Post Road, W., Box 5007
Westport, CT 06881
Fax: 202-222-1502

South Pacific Bibliography. Annual

Pacific Information Centre
University of the South Pacific Library
PO Box 1168
Suva, Fiji

Latest published: 1992/93 published in 1994

BEST COPY AVAILABLE

AREA FOCUS BIBLIOGRAPHIES

Micronesia, 1944-1974: A Bibliography of Anthropological and Related Source Materials. Mac Marshall and James D. Nason, compilers. New Haven: HRAF Press, 1975. 337p.

Out-of-print

Micronesia, 1975-1987: A Social Science Bibliography. Nicholas J. Goetzfridt, compiler. 194p. $55.00 ISBN 0-313-26852-5. Greenwood Press (see address above).

SUBJECT BIBLIOGRAPHIES

Indigenous Literature of Oceania: A Survey of Criticism & Interpretation. Nicholas J. Goetzfridt. 347p. $75.00 ISBN 0-313-29173-X. Greenwood Press see address above).

Indigenous Navigation & Voyaging in the Pacific: A Reference Guide. Nicholas J. Goetzfridt, compiler. 294p. $65.00 ISBN 0-313-27739-7. Greenwood Press (see address above).

Micronesian Religion and Lore: A Guide to Sources, 1526-1990. Douglas Haynes and William L. Wuerch, compilers. 300p. $75.00 ISBN 0-313-28955-7. Greenwood Press (see address above).

HANDBOOKS

Micronesia Handbook. David Stanley. 3d ed. 1992 342p. $11.95 paper ISBN 0-918373-80-8

Moon Publications
PO Box 3040
Chico, CA 95927-3040
Fax: 916-345-6751

Please note: 4th edition due out in 1997, $14.95 ISBN 1-56691-077-3

Pacific Islands Yearbook. Norman and Ngaire Douglas, editors. 17th ed. 1994, approx. US$60.00

Fiji Times
17 Gordon St.
Suva, FIJI

South Pacific Handbook. David Stanley. 6th ed. revised 1996 900p. $22.95 ISBN 1-56691-010-1. Moon Publications (see address above for Micronesia Handbook).

ETHNOGRAPHY AND HISTORY

Historical Dictionary of Guam and Micronesia. William L. Wuerch and Dirk A. Ballendorf. 1994 172p. $29.50 ISBN 0-8108-2858-8.

Scarecrow Press
4720 Boston Way, Suite A
Lanham, MD 20706-4310
Fax: 301-459-2118

Oceania: The Native Cultures of Australia & the Pacific Islands. Douglas L. Oliver. 2 volumes 1989 $95.00 ISBN 0-8248-1019-8.

University of Hawaii Press
2840 Kolowalu St.
Honolulu, HI 96822-1888
Fax: 808-988-6052

The Pacific Islands. Douglas L. Oliver. 3d ed. 304p. 1989 $16.00 paperback ISBN 0-8248-1233-6. Univ. of Hawaii Press (see address above for Oceania).

Pacific Nations and Territories. Reilly Ridgell. 3d ed., revised. 170p. plus 99p. student workbook. 1995 $24.95 paper; $8.95 paper student workbook ISBN 1-57306-066-2; workbook ISBN 1-57306-002-X.

Bess Press, Inc.
PO Box 22388
Honolulu, HI 96823
Fax: 808-732-3627

GEOGRAPHY

Atlas of Micronesia. Bruce G. Karolle. 2d ed., revised. 1993. $19.95 paper ISBN 1-880188-50-3. Bess Press, Inc. (see address above for Pacific Nations).

STATISTICS

South Pacific Economies.
Annual. Latest published: 1993

Publications Section
South Pacific Commission
B.P. D5
98848 NOUMEA CEDEX
New Caledonia

BEST COPY AVAILABLE

FILMS AND VIDEOS

Moving Images of the Pacific Islands: A Guide to Films and Videos. Diane Aoki and Norman Douglas, eds. 1994. 206p.

This edition is available in hard copy for $20.00 plus postage. It is also available on the Worldwide Web at: www2.hawaii.edu/oceanic/film

A new edition is being prepared this year, and should be available for sale in 1997.

Center for Pacific Islands Studies
University of Hawai`i at Manoa
1890 East-West Road, Moore Hall 215
Honolulu, HI 96822
Fax: 808-956-7053

NEWS MAGAZINES

Islands Business
Monthly.

Islands Business
PO Box 12718
Suva, Fiji

$45.00 Australian air mail

Pacific Magazine
Six times a year.

Pacific Magazine Corp.
Box 25488
Honolulu, HI 96826

$15/year

Pacific Islands Monthly

Subscriptions Dept.
GPO Box 1167
Suva, Fiji

$40.00/year to Micronesia
$45.00/year to Guam

SCHOLARLY JOURNALS

The Contemporary Pacific: A Journal of Island Affairs
Two times a year

Journals Dept.
University of Hawai`i Press
2840 Kolowalu St.
Honolulu, HI 96822-1888
Fax: 808-988-6052

$30.00/year inst. rate for Pacific Islands (incl. Micronesia)

Isla: A Journal of Micronesian Studies
Two times a year

ISLA Editorial Office
University of Guam
Graduate School & Research
UOG Station
Mangilao, Guam 96923

$35.00/year inst. rate

Journal of Pacific History
Two times a year

Division of Pacific & Asian History
Research School of Pacific & Asian Studies
Australian National University
Canberra, ACT 0200 Australia

US$35.00/year (2 issues and annual bibliography)

Pacific Studies
Quarterly.

Institute for Polynesian Studies
BYU Hawaii
Laie, HI 96762-1294

$30.00/year

NEWSLETTERS

Washington Pacific Report
Semimonthly

Washington Pacific Pubs. Inc.
PO Box 26142
Alexandria, VA 22313-6142

$164/year; $189/year outside US

BEST COPY AVAILABLE

DICTIONARIES

Dictionaries are available from University of Hawaii Press (see address above) for the following languages:

Spoken Chamorro $16; Chamorro-English Dictionary $16.00; Chamorro Reference Grammar $15

Marshallese-English Dictionary $25; Spoken Marshallese $17

New Palauan-English Dictionary $36

Ponapean-English Dictionary $16; Ponapean Reference Grammar $16

Ennaanin Etto
News from the Past:
Telling our Stories by Using Folklore in Storytelling

Margaret B. Edmundson
College of the Marshall Islands
Majuro, Republic of the Marshall Islands

Introduction

Librarians can make use of folklore in storytelling to enhance the understanding of traditional stories and enrich the storytelling experience. Beginning with a folktale that I adapted from *The Wife Who Loved Fairy Tales,* (Dooling, 1979), I will go on to show the value of folklore and storytelling in developing and sharing our cultural resources.

The Wife Who Loved Folktales

> There was a man whose wife passionately loved folklore and folktales and requested them from each guest who accepted their village hospitality. Folktellers came from far and wide to eat the couple's food, lounge for days, and keep the husband awake all night with their chatter.
>
> One day, an old man came and requested shelter. Seeing the good accommodations, he announced that he was an excellent folkteller who knew hundreds of tales. His only request was that he never be interrupted in his telling, since he was, he said, an expert of the storytelling art. The excited wife promised not to interrupt; if she did, she vowed never to listen to another folktale in her entire life!
>
> After serving the old man a delicious meal, she settled down to listen. He began, "Long and long time past, there was a frigate bird who flew down to the beach and began to watch for fish. Long and long time past, there was a frigate bird who..." Over and over he repeated the sentence. Finally, the wife could stand it no longer and shouted, "For Heaven's sake, get on with your story!" The old man flew into a rage. "You have interrupted me!" he shouted. "This is the way this story begins and you have spoiled it. This folktale, like many others, depends on the importance of repetition and you have broken the tradition. I cannot go on!"
>
> The husband was delighted with this turn of events. He shook his fist at his wife. "You broke your promise!" he shouted, "and now we shall never hear the end of this fascinating tale. And I shall see to it that you keep your vow never to listen to another folktale since you interrupted

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> this one. Now this old man shall sleep here in peace tonight, and hereafter my house shall welcome friends without requiring any storytelling in payment for our hospitality."
>
> So he shouted at his wife -- a little more -- to convince her, and while she was crying and promising to be good, he winked gratefully at the old man and slipped him a large wad of dollar bills.

Folklore in the Library

Now, this story is a little sexist, and it illustrates what can happen if someone becomes a folklore maniac, but I wonder a lot about what happened to this woman. I cannot feel overly sorry for her as she had accumulated a rich and varied collection of the traditional stories of her culture. For the rest of her life, even without any more input, she had a treasure house upon which to feed her imagination. And -- I also think what a wonderful resource she would be to the local library!

Can't you just imagine it: an oral resource reference librarian, all neatly packaged with no need for shelving! Oh, if we could all have someone like her in our libraries!

She would also help us validate some folklore that has been circulating for a long time about libraries and librarians. Have you ever read a book on a very obscure subject or an extremely complex topic that you couldn't understand, and looked at the end of the book for a bibliography? There you discovered several equally complicated titles and the words **For further information, check at your local library**. I often find this phrase in folklore bibliographies, when the compiler obviously had difficulty in finding written sources.

How does the author know what my local library has!! It's good library public relations, but not very realistic. It's quite true that, with present capabilities for networking with other resources and collections, libraries now have the ability to answer most questions within a reasonable amount of time. Nevertheless, I suspect that most of you in this audience have not managed to access much of a collection on your local folklore. Furthermore, folklore and folktales in their purest forms are oral and not written down at all. Therefore, having that folktale-loving wife at the Reference Desk with her personal treasure of regional resources could make the concept of finding it at the public library a reality, at least in the area of folklore.

Another piece of library folklore is the blanket statement that librarians are storytellers. Although once, some librarians might have been, librarians' roles as information specialists have generally relegated storytelling to oblivion, even in an age when we recognize that information can be packaged in many different ways. Storytelling now has been perpetuated outside the library in local groups and national organizations like the United States based *National Storytelling Association.*[1] To further promote storytelling, this association is opening its own library and archives and, hopefully, will become an invaluable resource for international folklore. With the revival of interest in preserving story through folk-telling, more librarians are once again becoming storytellers. Are you one of them? And further -- one might ask -- why should librarians get involved in telling traditional stories?

To begin to find some answers, I asked our college president, Alfred Capelle about storytelling in Micronesia. In his words,

> "Telling traditional tales is extremely important today, because it helps to retain the culture; it teaches traditional values and beliefs; it is therapeutic for people who may be moving away from traditional customs and need stories for comfort and guidance; and family distractions often interrupt the role of families in passing on the stories. Children now fall asleep, not to the traditional storytelling of their grandparents and other family members, but to the blaring of television, which does not explain or repeat stories which they can understand." [2]

Sharing Our Folklore

How can we learn to tell the traditional tales of our culture? Let me begin by saying that it would be presumptions and arrogant of me to tell you or anyone from another culture how to use your own folklore. However, it does seem to me that we all start from a common ground since many folktales have similar themes and motifs around the world. To tell these stories with sensitivity and validity, I believe we need to recognize some of the inherent problems in sharing cultural tales. Once we understand the problems, we can become responsible folktellers.

Let us illustrate with a story from a picture book that uses African animals. Actually, this story has a history all its own in the Pacific, and perhaps is on its way to becoming a part of Marshallese folklore. Taken from Frank Asch's book, *Monkey Face* (Asch, 1977), I first heard it as a visual story from Caroline Feller Baner, an American author and storyteller, at a librarians' workshop.

I have adapted the *Monkey Face* story and will draw it on a flip chart while I am telling it.

Monkey Face

> Monkey goes to school with her African animal friends, and she loves to draw. One day, she decides to draw a picture of her mother. She draws a round face, eyes, nose, mouth, little ears, and a neck. She is not confident about her picture, so decides to show it to her friends before taking it home as a gift to her mother.
>
> Each friend likes it, but makes a change, according to his or her own characteristics. First, the

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> owl draws bigger eyes; then the tiger draws a bigger mouth and teeth; the rabbit, longer ears; the giraffe, a longer neck; and finally, the elephant completes the hilarity of the new portrait by turning the nose into a trunk.
>
> When Monkey takes the picture home to her mother, what is the response? Well, what do your friends or family members say when you give them a very special gift? They love it, of course!

When using the visual storytelling technique with this story, the animal input needs to be made in a certain order to keep the audience involved. Like any narrative, the sequence of events is very important. Here in the Pacific, for instance, the Owl bird is perhaps the most unfamiliar, so start with Owl and explain the larger eyes. Next, we can move to the more familiar Tiger since most audiences will know the Tiger's characteristics of a big mouth full of sharp teeth. By the time the teller reaches Rabbit, the audience will have "caught on" and participate in calling out the animals' changes. Leave the Elephant's trunk until last, because it has the biggest visual effect on the picture.

(At this point in the presentation, members of the audience were encouraged to tell and draw the story with their neighbors. When the exercise was finished, participants held their portraits high for all to see. A *Monkey Face* portrait gallery was displayed and all participants were recognized as storytellers!)

How is this story becoming a folktale? Through local use! A friend was looking for a basis to teach a *Fine Arts Methods* class to local teachers at the University of Guam Extension Program in Majuro. I told her the story of *Monkey Face* and she told it to her students. They decided to write a script for it, including song lyrics and music. Then they each made a puppet out of papier mache to use in a puppet show.

As there were many students in the class, the story was expanded. They had Monkey go to each animal's environment to invite the animals to a birthday party for Monkey's mother. The students painted backdrops of jungle, ocean, beach, and bush. The picture of Monkey's mother on the card became less important than the animals' behavior in reacting to the invitation -- how they would go, what they would wear, etc.

The students composed Marshallese songs and chants that the animals sang to give the story local validity. They rehearsed and then presented their puppet show, using the local college bookstore's sales counter for their stage. The performance was pure magic and illustrated what can be done with a repetitive-sequence story having the appeal of a folktale and revealing human characteristics we can all relate to.

For today's presentation, I asked one of my exceptionally creative students, Nashton Nashion, (Nashion, 1996) to help me turn *Monkey Face* into a Pacific story. We talked over the various sea animals and their characteristics and he decided to tell the story with fish. We discussed fish with physical oddities and occurrences of fish in Marshallese folklore. He then drew the various fish, checking their Marshallese and English names. In Nashton's story of *Fish Face*, he used the flashlight fish to add a bigger eye; the shark for bigger mouth and teeth; the lionfish for wavy fins; the angelfish for a longer tail; and the needlefish for a long, sharp nose.

Telling Folktales to Different Cultures

Let us use Monkey's story as a fable that helps us understand human behavior and different cultural perceptions. The moral of this fable is *Know your audience!* We will assume that our Monkey grows up and becomes a storytelling librarian. She remembers her *Monkey Face* picture and wants to tell her story. Let's see what can happen to our Monkey librarian and her possible choices for telling the story in four different settings.

1. Monkey librarian tells Monkey story to Monkeys:

   In this setting, she tells her story to all of her Monkey friends at a library story hour. They share her amusement at the other animals' changes, which, they know, reflect the various physical characteristics of the animals. The story is received with amusement.

2. Monkey librarian tells Monkey story to Monkeys and one or two Giraffes:

   At a later story hour for other Monkeys, our Monkey librarian decides to tell her story again. This time, one or two Giraffes attend. Although the audience is primarily Monkeys who will be amused at the other animals' antics, our librarian now has to deal with the one or two Giraffes, who may be considered "outsiders," but nevertheless a part of her story. Will they be amused or offended? Monkey librarian's choices are:

   A. Don't tell the story at all.
   B. Tell the story but leave out the Giraffe.
   C. Tell the story and include the Giraffe, but get the audience Giraffes involved by asking them how they would have changed Monkey's face. Would they have made a longer neck, or are their spots more important to recognize?
   D. Explain the setting of the story a little more carefully, making sure the Giraffes understand the Giraffe's contribution, along with the rest of the animals, to the story.

3. Monkey librarian tells Monkey story to just Giraffes:

   The Giraffes ask our librarian to come to their compound and tell stories in *Giraffetown*. In this case, our Monkey librarian is in the minority, so telling a story about herself is probably no problem. She could stress her anxiety and vulnerability over whether or not her mother would like the story, and her support from her friends. She could also emphasize her mother's delight with the animals' additions, and in particular the Giraffe's!

4. Monkey librarian tells a Giraffe story to Giraffes:

When an "outsider" tells an "insider" folktale, it must be done very carefully. Our librarian must be sure of her motives. Why is she telling this tale? Is she trying to elicit acceptance from the Giraffes by showing her knowledge of Giraffe culture? This is almost impossible to accomplish in folklore. Is she trying to find a common ground of humor or communication? A shared story from another culture would be more effective. Or, is her good intention simply to show respect for their customs? If so, she would be better served by showing appreciation for a Giraffe telling a Giraffe story.

In telling a Giraffe story, our Monkey librarian may be setting herself up for trouble, because she may misinterpret the Giraffe story; may mispronounce important names and words; may not understand certain nuances of Giraffe culture; or may use forbidden taboos.

Does this mean that Monkey can never tell Giraffe stories to Giraffes? No, but she needs to have a good reason for doing so and consider these suggestions:

A. Learn as much as possible about the culture before telling the story. Is the time and place appropriate to the setting? For example, some stories are nighttime or wintertime stories only.

B. Make friends with a Giraffe for guidance, information and support, and check out the particular story with the Giraffe friend. Then, if Monkey librarian asks for advice, Giraffe will be much more appreciative if Monkey librarian takes it!

C. If possible, get the Giraffes involved in telling their own story or traditional parts, such as chants.

To illustrate, I have asked my Marshallese friends here to help me tell a traditional Marshallese fable about the whale and the sandpiper, which has recently been produced in storybook form by the University of the South Pacific (Downing, 1995).

The Whale and the Sandpiper

The whale and the sandpiper are arguing over whether there are more whales or sandpipers in the world, and they cannot agree. Suddenly, the whale starts chanting:

(Chanted by Marshallese participants)

Bottora, bottora u - u
Botorra, botorra u!
Dri batati raj an i juri
Botorra u, botorra u!

He is calling for all the whales in the world to come, and they do! Next, the little sandpiper calls up all the kirrir, or sandpipers, and they come:

(Chanted by Marshallese participants)

Kirir i e,
Kirir i e, kola raj i e
Ej mon io kolo ne kar jab
Bwijirokwa eo ke i baj mij oo-oo-oo!

Still, the whale and sandpiper cannot agree, so they keep chanting for more sea animals and birds until the ocean and skies are filled! Then the ocean animals decide to eat the land, piece by piece, so the birds will have no place to land. In retaliation, the birds drink up the ocean, gulp by gulp, so that the sea animals have no water to live in. The birds finish first and watch while the fish begin to die. Then they think about the fact that they will no longer have anything to eat, and repent. The birds spit out the ocean, and the fish put back the land. They never do find out if there are more whales than sandpipers, but they have learned a good environmental lesson, that we all need each other!

The best solution in telling folktales is when Monkey, Giraffe and Fish get together and share the tale with all the animals. In this way, they are also sharing stories with common themes from other folktales, thus appreciating the similarities and wonder of tales from across the world.

Finding Our Own Folklore

To be sensitive storytellers, I believe we must find our own identity in our culture by looking to the past. Now, I will share some techniques I have found to help do this:

1. Ask yourself the questions: How did you first hear your traditional stories? Who told them to you? Think back to your childhood and the earliest memories you have of stories you heard. Think how you felt about them and how they helped you grow secure in your culture and develop your understanding of your customs.

(At this point, the audience was asked to write down a few words about their experiences to practice using this technique after the presentation.)

To illustrate this technique, I will go back to my own personal experience. In my childhood, I lived in a city that had electrified trolleys called streetcars. My grandmother and I used to play streetcar by sitting on top of a cedar chest in our hallway and pretending we were going all around the city seeing the sights. She would describe the folklore of my city: people, places and events that we saw on our ride, and soon I was adding to the stories. At last, when our streetcar trip was over and we were "home," I would ask to look at our family's unabridged dictionary. I had no interest in the printed words -- they were only shapes. But the pictures! Along the margins of the pages were hundreds of line drawings of ships, buildings, machines, plants, animals, and people from faraway countries.

My grandmother gave me words for these pictures. And so, my perceptions of my culture and my world grew, through images of my city on an imaginary streetcar, and pictures, identified orally, on the thin pages of a gigantic dictionary. Thus I learned at an early age that images and words are the threads from which folktales are woven and preserved.

2. What objects do you remember from your childhood, and what meaning did they have for you? Was there a shell or a flower or a piece of coral or wood that held your dreams? Think back for a moment, and when you recall some object, write it down, with a sentence or two of what it meant to you, so that you can remember it later.

(To illustrate this technique, each member of the audience was given a penny and was asked to do something very strange with the penny.)

Please smell it, yes, smell it. Do you smell a faint bronze, coppery metal odor, perhaps a bit musty because it has been in someone's pocket or hand?

This musty, metal odor reminds me of my childhood, and Abraham Lincoln's portrait is a part of the story. I grew up in Springfield, Illinois, where Abraham Lincoln, the American Civil War President, had lived before being called to Washington. Everything in the whole city of Springfield that was connected to Lincoln seemed to be made of bronze or copper: the bronze statues of Lincoln all over town, the copper kettles and pots gleaming in the Lincoln home kitchen, and most of all, Lincoln's tomb, which is a huge granite structure with bronze sculptures everywhere. I remember vividly walking down the circular corridor inside this building and finally reaching Lincoln's burial place, with a gigantic bronze grave marker. Everything inside this tomb smelled bronzy and musty, just like a penny, and I knew from my earliest days why Lincoln's portrait was placed on the penny instead of the nickel.

dime, or quarter. What does this penny remind you of? Do you remember the first time you realized it could get you something? Is there a story there, for you to tell?

(At this point, the audience was asked to write down a sentence or two in response to the questions to reflect on later.)

3. All of my stories started out with a few words, just as you have written, to help me remember. I wrote them in a notebook, which became my journal. I urge you, as a storyteller, to keep a journal of the everyday events in your life. As an English teacher, I ask all of my composition students to keep journals and write in them every day. Usually, the journal writing evolves, beginning with personal facts, goals and interests, then on to the bare necessities of daily living: getting up, brushing teeth, taking a shower, getting dressed, eating breakfast, going to classes. And then, one day, something happens. A student wakes up and is filled with emotion over a gloriously bright day, with sunlight shimmering on the ocean; or, there is a party with friends, and the student overcomes shyness and meets someone new and special; or there is a death of a close friend or family member, and the student writes with emotion of sorrow and mourning and emptiness.

   These are the beginnings of stories, the moments when images and words combine to convey feelings. Some students in their struggle with English never quite reach that point, but those who falter through to tell me their stories become English storytellers for life! But I hope that it also encourages them, and you, to tell stories in your island languages.

   When you start writing in your journal in either language, you may pass through these phases. Don't worry -- just keep writing and you will find a wealth of folklore and folktales to use in storytelling! Have the courage to tell your personal tales; they will reach the hearts of your listeners, who will have similar tales to share as a part of your culture's folklore.

4. In your journal, record the folklore of your community. Folklore is not only past history; it keeps accumulating every day! Urban folklore abounds. In Majuro, there is the story of the shark who was found in the lagoon and was full of disposable diapers; amusing, but it illustrates a concern for polluted waters. Also, there is the worry over the increase in population, which is often expressed with the conclusion that soon the Marshallese will all have to live on boats because there will be no more available land.

5. We share another body of folklore. Those of us who have spent this past week together in this Pacific Islands Association of Libraries and Archives conference have created a Micronesian librarians' and archivists' folklore that grows with each year's gathering. It is a kind of professional folklore, based on the experiences we have had. These

include conversations with old and new friends who have told library lore; sensory memories from the songs, dances, plays and stories of our island hosts; shared experiences and information gleaned from our speakers; and, certainly, related lore, such as the impact of this week's typhoon in western Micronesia. Take a minute to write down five memories from this conference that you can use to tell stories when you return home, and people ask you, "How was the conference?" By telling your folklore, you share words and images, and, who knows, may convince someone on your island to become a librarian!

Tips for Telling Folk Tales

1. Do your homework and get background information; be a responsible teller.
2. Visualize the sequence of events and memorize this sequence.
3. Use settings, characters and language appropriate to the original culture of the folktale.
4. PRACTICE telling the folktale. Use a mirror and tape recorder to watch and listen to your presentation. The story does not become *yours* until you have told it to an audience at least three times.
5. Stay true to the essence of the tale, but find your own style, using appropriate voice techniques and gestures. You are a performer!
6. As a storyteller, you are not only a performer, but you are a giver of a gift, the gift of story. Give it openly and freely. On this beautiful Pacific Island, as we end this conference, I would like to share a Navajo chant from the Native Americans of my country. Please chant it with me. May this become your personal experience with the Gift of Story.

May it be beautiful before you; may it be beautiful behind you; may it be beautiful above you; may it be beautiful below you; may it be beautiful all around you. May you walk in beauty. (Navajo Morning Chant, n.d.)

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Notes

1. National Storytelling Association (formerly NAPPS: National Association for the Preservation and Perpetuation of Storytelling), P.O. Box 309, Jonesborough, Tennessee., U.S.A. 37659.

2. Conversation with Alfred Capelle, President of the College of the Marshall Islands in September, 1996.

Health Education Through Music:
Marshall Islands *Youth to Youth in Health*

Marita Edwin
Youth to Youth in Health
Majuro, Marshall Islands

To begin my presentation, I would like to thank the Pacific Islands Association of Libraries and Archives and the Marshall Islands Library Association for giving me this opportunity to present to you some other ways of communicating beside reading books.

I am Marita Edwin, the Director of *Youth to Youth in Health*, a non-governmental organization in the Marshall Islands. *Youth to Youth in Health* started in 1996 within the Division of Population and Family Planning. Darlene Keju-Johnson was the Director at that time.

Youth to Youth in Health believes in communicating through music. There are all kinds of music with different meanings. There is even some music that has no apparent meaning at all. The members of *Youth to Youth in Health* use music with meaning to convey ideas about health. Some people think librarians tell people that you can only get information from books in the library, but there are other ways to look for information. *Youth to Youth in Health* creates videos to provide information about health issues.

To contribute to local health education efforts, members of *Youth to Youth in Health* have created three video cassette tapes. One deals with local food with music, another with AIDS and the third is about JEH/JAH National Health Month.[1]

These tapes are a way to provide information to schools and the community. We are planning to distribute these videos to libraries, schools and outer island dispensaries in the Marshall Islands. Thank you very much for allowing me to share our videos with you today.

Note

1. Copies of these tapes are available from *Youth to Youth in Health*. For more information, contact Marita Edwin, Director, Youth to Youth in Health, P.O. Box 3147, Majuro, Marshall Islands 96960

The PIALA Project:
Search, Find and Order (Part II)

Elsa C. Veloso and Judy Caldwell
Micronesian Seminar Collection
Kolonia, Pohnpei

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Palikir, Pohnpei

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Introduction

Over the past two years, the staff at the Micronesian Seminar, under the auspices of the Pacific Islands Association of Libraries and Archives has joined with individuals from other islands to create bibliographies that broaden the possibilities for all our collections to grow. One such continuing work, the *Bibliography of Published & Unpublished Reports from the Commonwealth of the Northern Mariana Islands, FSM, Guam, Marshall Islands & Palau*[1] is the result of many people cooperating throughout the region. Many government documents as well as products of local publishers, writers and organizations are represented in this publication, which also includes a list of local periodicals.

We know the list is not complete because each of us experiences the limitations of access to our resources. First, we need to know where to look, who to ask and what might be available. We are bound to overlook some materials. That is inevitable! But what matters is that we do get results from our determination and perseverence. Resulting from our work, the *Bibliography* is now available for locally published or unpublished materials for 1994 and 1995. It augments the work done for the 1993 edition of the publication. The numerous entries remind us that the pursuit of knowledge is never-ending and we play a pivotal role in the dissemination of local news and information about our region.

We are keenly aware that the success of such a project can only be measured by your response.

Is it meeting your needs? Who is making use of the bibliography and how? Feedback is welcome and necessary to determine if this project should continue; and, if it does, in what directions it might grow in response to expressed needs.

Cooperative Resource Building

Our libraries serve many different populations, not only diverse by cultures, but by interests and needs. We share this geographical space called the Pacific and bringing the fullness of the available knowledge to our patrons is a common goal for us as librarians. However, each library must create its own criteria for building a collection that meets the needs of its own place and people. By creating a clearinghouse that attempts to meet the broadest needs, the Micronesian Seminar hopes to make it easier for each of us to find those materials best suited to the people we serve.

The advent of computer technology connecting -- with greater ease -- the vast variety of sources is now providing the opportunity to expand our individual acquisition efforts. Legwork done by a few can serve many, improving the quality and depth of collections. It is this cooperative effort we want to promote and preserve. Moreover, the reality is that it must include efforts on the part of those most knowledgeable about their own regions. This is especially true for the locally published materials and unpublished papers and reports. Information that is important locally also has a broader reach because of the commonalities we share as Pacific Islanders. For example, reports of a fisheries project on one island can teach another island by its experience. Whether we are teachers or students, we are always learning from one another.

There are many ways for libraries to develop the means of expanding their collections. Whether through subscriptions, publishers' catalogues, contacts with local publishers and government offices, word of mouth, or conferences such as PIALA, each library has its own network for acquisitions. Now, we are becoming part of a world-wide network through electronic technologies. The cost of these technologies is still prohibitive for some, although for others it is a necessary part of the budget. However, to "link up" does not mean we all have to have the same technological capability. Bibliographies can be printed out or stored on disk, or materials can be shared with neighboring libraries. The result is the same -- greater knowledge about the knowledge we seek to share.

The Micronesian Seminar encourages you to obtain the *Bibliography of Published & Unpublished Reports from the Commonwealth of the Northern Mariana Islands, FSM, Guam, Marshall Islands & Palau* for identifying and collecting local materials in both the 1993 edition as well as the 1994-1995 edition. During the next year, one person in the CNMI, FSM, Guam, the Marshall Islands and Palau will again be gathering a list of local materials from 1996 and sending it to Micronesian Seminar for compiling. This new list will be available at next years PIALA '97 Conference. Copies of the 1993 and combined 1994-1995 publications may be ordered from Micronesian Seminar for your library.[1] They are available as a printout or on disk, just specify which you prefer.

Publications About Micronesia: the *Journal and Periodical Articles* Project

Fr. Fran Hezel, who I'm sure everybody knows, is in Germany at the moment to attend a mission conference sponsored by the Jesuit Mission. In his behalf, we will present the work the Micronesian Seminar has done on another endeavor, the *Journal and Periodical Articles* project. In addition to publishing the *Bibliography of Published & Unpublished Reports from the Commonwealth of the Northern Mariana Islands, FSM, Guam, Marshall Islands & Palau* reflecting local materials, the Micronesian Seminar has been working to reach beyond our own resources.

With the *Journal and Periodical Articles* project, we have attempted to acquire journal articles, theses and papers dealing with Micronesia published outside of the region. Computer searches have allowed us to access listings of articles about Micronesia published in specialized journals. By entering a list of Micronesian place names as the "search statement" in commercial online literature databases, articles on government, science, culture, education, health, business, economics, medicine, biology, economics, religion were found. By combining the journal articles located using this method with articles found in other Pacific area journals not indexed by these services, we produced *Journal and Periodical Articles, 1994 & 1995*. This bibliography is also available from the Micronesian Seminar.

This project was started two years ago when Fr. Hezel made a proposal to PIALA at the PIALA '94 Conference in Guam (Hezel, 1994) to do a search for all books and journal articles, either published and unpublished about Micronesia. The group agreed and created a Task Force to do the project. The Micronesian Seminar was assigned to coordinate this project. Last year, during the PIALA '95 Conference in Yap, we presented a report on the progress of the project (Hezel, et al., 1995).

This year, following the same procedure as the year before, we asked Fr. Jay Dobbin, Director of the University of Maryland Extension Program in Guam, to do the computer search for us covering the years 1994 & 1995. The searches for the prior year were done at a cost using the *Dialog*[2] databases through the University of Guam. This time, in an effort to save money, we used the *OCLC FirstSearch*[3] service which had no cost associated with the searches. Just as with *Dialog*, using *OCLC FirstSearch* allowed us to search several databases at one time; however *OCLC FirstSearch* was found to be more frustrating to work with than *Dialog*.

When his efforts with the searches were completed, Fr. Dobbin sent us six diskettes of materials on Micronesia from over 50 databases. After removing the on-screen garbage between records and trying to eliminate the duplicate records, we ended up with over 800 records.

After the six diskettes of searches were cleaned up, Helen Danosos and Elsa Veloso went to Hawaii for a week to obtain photocopies of all articles found in University of Hawaii at Manoa Library collections. Karen Peacock, Curator of the University of Hawaii Pacific Collection & Lynette Furuhashi, a librarian working with Karen in the Pacific Collection were very helpful and accommodating to us. We thank them for their support and assistance in guiding us. During the week's work at the University of Hawaii, we were able to copy 71 articles. Subsequently, we obtained 123 articles through other sources.

Once again, feedback is needed. How are these articles used and who is using them? Are there other database areas we should search? What are your needs? Will we all be linked by the Internet one day and will these Micronesian bibliographies be wanted both for our own use and by those far away geographically? We think there is a need to discover both what we are writing about ourselves and what others are writing Micronesia. We are committed to these two projects and their goals.

For the information of all libraries and institutes, we can provide free diskette copies of the 1994-1995 computer searches, a separate list of all the articles copied from University of Hawaii Library and also a listing of those articles obtained from other sources. (See Note 1 for ordering address).

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Hezel, Fr. Francis X. (1994). "Finding Materials on Micronesia," in *PIALA '94 Proceedings: Pacific Information Liberation, The Wave of the Future*, edited by Arlene Cohen. Mangilao, Guam: Pacific Islands Association of Libraries and Archives, pp. 15-18.

Hezel, Fr. Francis X, Elsa Veloso and Helen Danosos. (1995). "Local Micronesian Publications and Publications on Micronesia: Search, Find and Order," in *PIALA '95: Preservation of Culture Through Archives & Libraries*, edited by Arlene Cohen. Mangilao, Guam: Pacific Islands Association of Libraries and Archives, pp. 21-24.

Notes

1. Copies of all editions of the *Bibliography of Published and Unpublished Reports from Commonwealth of the Northern Marianas, FSM, Guam, Marshall Islands and Palau* and

Journal and Periodical Articles are available free of charge on diskette from the Micronesian Seminar Collection, Micronesian Seminar, P.O. Box 160, Kolonia, Pohnpei, Federated States of Micronesia 96941.

2. *Dialog* is a service mark of Knight-Ridder Information, Inc. Over 450 databases are accessible online in the *Dialog* collection. For more information, contact Knight-Ridder Information, Inc., 2440 El Camino Real, Mountain View, California 49040 U.S.A.

3. *OCLC FirstSearch* is an electronic information system providing access to over 60 online databases and 1.5 million full-text articles. The service is offered by the OCLC Online Computer Library Center, Inc. For more information, contact OCLC Online Computer Library Center, Inc., 6565 Frantz Road, Dublin, Ohio 43017-3395 U.S.A.

Reading is Learning Who You Are and About Your Health

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In our culture, we love to tell stories and children love to listen to grandparents telling stories. Sometimes we hear these stories while laying outside the house looking at the thousands of stars. Other times, we may be sitting comfortably next to Grandma or Grandpa listening with anticipation. My presentation this afternoon begins with a story. So, for little while, you are my children -- not grandchildren though, I am not that old -- and I am your mother. Since this is not a bedtime story, I hope you don't fall asleep And here it goes ...

> Once upon a time, there was a couple who lived on a small island. They stayed there for a long, long, long time. While staying on this island, they exercised their traditional roles. The husband would go fishing. Sometimes he worked on his canoe during the day. On other days he did his work around the house and on his land. On the other hand, his wife cooked, washed and of course wove many handicrafts that were useful in their everyday life. They ate their traditional foods like bananas, taro, breadfruits, pandanus, pumpkin and plenty of fish. They drank lots of coconuts because they were surrounded with many coconut trees.
>
> After a while, something amazing happened ... they had a baby, which happens to most married couples ... right? Anyhow, a baby was born and the couple was very happy. Like any concerned Mom, she wanted her baby to be healthy so she breast fed the baby. When the baby was able to eat, she fed her baby local foods such as bananas, breadfruits, pandanus, pumpkin, fish and drinking coconuts. The baby grew healthy and happy.
>
> Now, as all we Micronesians know, when a baby is about to be born, it is the time for the old ladies like grandmas, the mother-in-law, and the mother-in-law's older sister, aunts and any older female family members to come and stay at the house. They come to care for the mother and her baby and provide help around the house. Some of these women are be responsible for messaging the new mother to regain her strengthen while others may be responsible for cooking the meals, boiling the hot bath for the mom, gathering firewood or bathing the baby. While the mother and the baby were getting all the attention, the poor husband is all alone at his house.
>
> We may think that the husband was being neglected, but he was not. There is a reason for separating the husband and wife immediately after the birth of a child. In our culture, sometimes the new mother and her baby may be separated from the husband for up to two years. We believe that when a child can walk to the shore to take a swim, then it is safe for the mother and her baby to return home to live with the husband. This type of separation between the husband and the wife was our traditional way of child spacing.

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> Today we have family planning programs with many different types of contraceptives that both the husband and wife can use for child spacing and not live apart like the old days. Aren't we lucky?

So -- what is the purpose of this story? It demonstrates that although we live in a so-called "modern era," we still can learn about ourselves from the old stories. In my short story, there was information provided on family spacing, nutrition and a way of life. My story is one way of sharing information. Libraries and reading are yet other ways to provide important information.

In our so called "modern era," every library should have information on nutrition including recipies, breast feeding, weaning foods, diets for diseases such as diabetes, hypertension or gout; and nutritional surveys for comparison, particularly within the Pacific region. It would also be nice to have information on the traditional herbs generally used in our islands. For example, many of our children do not know the kind of herb that they can use to stop bleeding or put on skin scratches. Information on family planning services -- what is available, what is accessible, what is acceptable and what are the advantages and disadvantages -- a well as immunization programs should be available. A mother needs to know why her child is given a DPT shot even if the child is not sick. As we know, communicable diseases are very common and on the increase. Information on sexually transmitted diseases, including AIDS and HIV, Hansen diseases and tuberculosis, or even the common cold need to be available. The materials should be easy to read, short, precise and attractive to the eye and the mind as well.

Last, but not least, although perhaps I am old fashioned and very traditional, I believe it is essential for libraries to have information on our own traditional ways of life. We Pacific people love to tell stories. We need books of traditional stories and myths we can read to our children and grandchildren in our own languages. It is good to have stories about our islands written in other languages so people can learn and understand our cultures, our islands and our own special ways of life. But the best to have stories that I can read in Marshallese, or Kosrean or Pohnpeian, or any other Pacific languages.

When you try to read a Marshallese story in English, it is very awkward because you read in a different language, but you think like a Marshallese or Micronesian. When you try to chant, the chanting in the stories, which is very common in our Pacific stories, it is not the same as listening to a story in your own language and on the same line of thinking. I cannot be a Marshallese speaking English and not think like a Marshallese. I have to think like a Marshallese and speak like one for my children and grandchildren to understand me. By looking at their eyes full of excitement and imagination, one cannot help but feel the excitement in the story as well. I hope one day, I can take my grandchild to the library and sign out a book on Marshallese legends in the Marshallese language which I can read, feel and be part of the story the way I know it. This is our challenge!

More Than Meets the Ear:
A Marshallese Example of Folklore Method and Study for Pacific Collections

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Probably more than any tale cycle, narratives about trickster figures enjoy wide circulation among Islanders and expatriates alike -- we all seem to enjoy his antics, subversion and vulgarity. The key figure in the Marshall Islands is *Letao*. This figure represents archetypal qualities found in oral traditions worldwide such as *Coyote* in Native America, *Brer Rabbit/Fox* in Black America, and *Anansi* the Spider in West Africa. In the Pacific Islands, *Maui* in Polynesia and *Isokelkel* in Micronesia are also well known.

Letao's most notable qualities are his ability to shape shift, his enormous libido, power over nature, cunning intelligence that enables him to outwit any opponent, and his penchant to subvert social authority. Among the great corpus of Marshallese narratives about *Letao*, one traces him as he leaves the Marshall Islands, after having subverted and tricked numerous chiefs. I want to begin my presentation with this tale of *Letao*.

A Tale of Letao

> After leaving the Marshall Islands *Letao* goes to *Kiribati*, which is interesting since some tellers will suggest it was from *Kiribati* many of his magical powers were acquired through the tortoise woman *Lijebane*. Upon his arrival in *Kiribati*, the islands are experiencing a serious drought and the people are complaining of hunger. The chief of the island, who has two wives, welcomes *Letao* despite concerns over the dire circumstances. *Letao* tells them to make an earth oven and lite kindling to heat the stones. When it is ready *Letao* jumps in then tells the people to cover him with leaves and sand.
>
> As the chief's party is returning to their homes, to their bewilderment, *Letao* comes, walking from the lagoon drying his hands as if he had just washed them. He tells them to uncover the earth oven. When they do, much to their satisfaction, they find a cornucopia of cooked foods: fish, turtle, birds, breadfruit, taro, pandanus, enough to feed the starving population. The people are happy and the chief is grateful to his new friend. But always, *Letao* possesses his own motives: he has his eye on the chief's wives.

> *Letao* performs this beneficial act several times. Then one day he tells the chief that he will be leaving the following day. The chief is disappointed and asks if *Letao* could at least teach him the earth oven trick. Letao, agrees. They again prepare and earth oven, then *Letao* tells the chief to just lie down on the stones. The chief does so but "*Ikuk* it is hot my friend, it is burning me!" "No! No!" replied *Letao* , "just lay there it will be okay." So they cover him and the party departs. After several hours the chief's wives become concerned. After all, *Letao* miraculously appeared only after a few minutes. *Letao* assures them all will be well, perhaps the chief is preparing a great feast to be distributed to all.
>
> That evening the chief's party decides to unearth the oven. Upon opening it, there lies the chief, staring blankly with his mouth open, cooked! The chief's wives run off to their house in terror. *Letao* takes the chief's cooked body and places it close to where the women are trying to sleep. They jump up in horror, and run to lay with *Letao* -- they sleep with him. The next morning the people of *Kiribati* are angry with *Letao* for having killed their chief. *Letao* sneaks away and departs *Kiribati*, he heads on to the South Pacific.

This tale with its earth-oven trick resonates with variants found throughout Micronesia and much of the Pacific. It communicates much about regional and global identities, the nature of power, and so forth. I find evocative *Letao*'s ability to mediate not only between oppositions, but through subversion and dismantling what is known, he reveals the two sides of his paradoxical nature: destruction and creation. He dismantles, and in the process of doing so reveals, so that things can be built up again and renewed. It is my hope in the time I have been given, that if I appear as a trickster, any destructive affects will be seen as part of a renewal. As with *Letao*'s earth-oven, I desire to give abundantly, and hopefully, that you will be edified in some way. You are all the master librarians, not I. I only hope to add to your efforts to make oral traditions even more central to your great enterprise.

We know that which are called -- under a myriad of names -- folklore, oral literature, myth, legend, tales or traditional songs, are important cultural resources to the nations and cultures you serve. But I would ask, what is the nature of this kind of material? What is its significance other than a record of a pre-modern past? Are there distinctive qualities to this material that make attempts to collect, categorize and house it distinct from written based documents? Are we really providing a service to folklore when we think we merely need to collect it, get it down in writing, then shelve it? Two obvious things happen when we do this.

First, we take it out of the context in which folklore lives, that of performance. Moreover, if we are not careful, we may rob it of its integrity by forcing mythos into logos, and the power of its affecting presence. Secondly, in the act of print recording, a distortion is often created by giving authority to a single text. The Western world, in which libraries and archives are repositories of that world, esteems originality -- the unique -- in art and science and scorns the copy. Anything that follows is judged according to the standard established by the original (in this case the original text recorded). But folklore, by its nature, exists in multiplicity -- multiple versions, variants, and contexts of performance. Writing it down can often silence the dialectic between performer and audience, individual and the community, tradition and creativity, which are at the heart of the dynamic process of folklore (Toelken, 1979). Do not misunderstand me -- I do believe in hard copies in libraries and archives for the study of folklore. I believe in indexes and any means by which we can conduct comparative studies, and to which we can go to explore a heritage of a people. What I am suggesting, however, is that folklore needs to be given special considerations to more effectively collect and document it, to enhance its use whether for scholarship, education, or entertainment. It is not just a matter of simply collecting -- how it is done makes a big difference. To confuse the written word with the oral may distract us from recognizing that when we move from performance to print, too often the written word becomes "the thing," rather than the oral performance it records.

One problem with written records of once oral performances has been a tendency to foster an image of oral traditions as trivial, trite or mundane. This is ironic since the very act of collecting and recording them has been an attempt to promote their merit. Nonetheless, when taken out of performance and the context of their use, they become trinkets, antiquities, novelties, and at times, just happy entertainments. They are too often seen as mere emblems (things that can be displayed) of a culture rather than deep repositories of historical and cultural meaning. Even more importantly, we often neglect their social force in the lives of contemporary people.

I would like to outline three concepts I believe that we as recorders, preservers, and performers of oral traditions must consider. First, approach folklore as performance (Bauman, 1977) -- the performance of history and culture -- and remember that how things are said conveys much meaning about what is said. Second, folklore is not so much a static record of the past, but when used in the contemporary contexts (whether in writing or performance) it becomes an active history. Third, folklore is an active resource in the constitution of social life, or in the words of the literary philosopher Kenneth Burke, its serves as "equipment for living" (Burke, 1941, p. 304).

Folklore as Performance

I believe all of us have witnessed the powerful performance of a great storyteller, whether it be myths communicating sacred origins, legends such as ghost stories that force us to entertain the probability of their truth, fictional tales of fancy, histories that draw us into a living past, or personal narratives that elicit our deepest sympathies. In this spirit I wish us to become sensitive to the context of the actual performance of oral traditions. I believe written composite tales, in which we glue together the key characters, settings, and actions drawn from a variety of versions, is a fabrication. Furthermore, such a construction robs the lore of much of its meaning and poetics. No doubt when we render stories in writing we must make choices of representation, but a composite tale written in prose, silences the voices of the tellers. I further suggest it is a political act -- a means of exercising power over the text. Too often, from sad experience, such an act has not only led to misunderstanding, but provided ammunition for colonization on the one hand, and aggressive romantic nationalism on the other (e.g. Virgil's *Aenead*, Lonnrot's Finish *Kalevala*, Hitler's folklore project in Germany). But more importantly, by giving back integrity to the performance dimensions of a text we present the artistry of its creators, and we see the tellers, not as mere mechanical cogs in tradition, but creative agents in the construction of historical and social meaning.

How then can we record the performance dimensions of a text? One important means I will address quickly is that what we collect and house in libraries and archives need not be restricted to written documents, but that audio and video recordings must be central to our collection of resources. With advances in computers, laser disks, CD-ROM and other emerging technologies, we will be able to watch and listen to a performance while also reading along with a text.

Translation

A first critical question in documenting folklore performances concerns translation. In my work with Marshallese folklore, I am always faced with how literal to make any translation. I have attempted to retain the semantic and grammatical flavor of Marshallese without overwhelming the reader with an excessively literal translation. In this effort, I have also avoided a too free translation that would miss such critical formal features as tense, aspect, and deictics that form a most important part of Marshallese discourse and narrative performance. Nonetheless, to retain all the nuances of the formal features of discourse would break the flow of narration when rendered in English. This would also make the Marshallese narratives appear to an outside audience as exotic, without grammar, and lacking poetry. Nonetheless, in actual performance we do speak ungrammatically, our speech is broken, we rephrase things often in redundant ways, and sometimes we jump mid-sentence to another topic. Instead of viewing this as noise to be edited out, I leave such things in my texts because they reveal powerfully how the performance and the meaning of the text is negotiated in context.

Additionally, it is unfortunate that most of the oral traditions recorded in Micronesia (and much of the Pacific) have been published only in English. This is the result of different agendas. One agenda has been to use these culturally meaningful materials for teaching English to Micronesian school children. Another has been for the entertainment, and to some degree, education of outsiders and expatriates. The intended audience has determined the presentation of these records in English and in the process, limited what kinds of audiences find useful such documents. The majority of the populations who are literate in their native language are distanced from these texts. And there is a backlash as well, what does it say to the Islanders that there own languages are not good enough resources for recording their own cultural records?

The absence of the original texts in the language in which they were performed also reduces their import for any serious scholarship, except notably, comparative studies. For this reason, I always include the original in Marshallese with my translations. Even if my translations are found lacking, at least the original texts remain a resource for future investigators, students, and collectors. Such a method of recording and publishing as this, no doubt requires much longer documents, yes, much more paper. But do we want accuracy, thoroughness, and texts that reveal more than they obscure? A corollary to this is that we must insist with those who publish these records that we break away from old formats of book length and words to a page so that the integrity of the texts and research is maintained.

Transcription

In addition to the demands of translation, we could attempt to record the verbal poetics of folklore performances. In recent years, numerous books have been published to help recorders and collectors of oral traditions capture some of the poetic dimensions of the performance through a variety of transcription conventions (Hymes, 1981; Tedlock, 1983; Fine, 1984; Briggs, 1988). In my work, I endeavor to make my transcriptions as information rich as possible, including various techniques such as pause and transitional adverbs to identify lines. I also try to capture the verbal dynamics such as tempo, volume, stretching of sounds, significant pitch changes, as well as meta-narrative asides when the tellers break away from narration to give explanation or comment on their own performance and the story being told. In addition to these linguistic dimensions, I have also attempted to record the non-verbal gestures critical to the communication of the narrative and its meaning as I view these formal qualities of performance as "sign-posts" to how the performer is interpreting the text.

To record these dynamics, some transcription conventions used are shown below. A more detailed application of these conventions are shown in the full narrative of *Liktanir*, appearing later in my presentation.

< >	Discourse within arrows is performed at a significantly faster tempo.
CAPS	Text in capitals registers discourse at a greater volume.
	Example: <"TAKE THE THING AND STAND IT OVER THERE BY YOU">
Now	Outline is used to indicated words stretched in duration.
Now	Shadow with double line marks a significant change to a higher pitch.
	Example: "He is chief Jebro ooooo he is chief Jebro."
Small type	Used to show softer, nearly whispered speech.
	Example: He silently approaches.
Small type in italics	Used to describe visual gestures.

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Example: *points to West*

-- Dashes following a word indicate an immediate break-off from a word/idea/sentence or immediate transition into another word.

Example: Over there--they are sailing over there.

@ The "at" symbol is used in the place of inaudible speech or untranslatable words.

[ ] Discourse within square brackets represents explanatory information.

( ) Rounded brackets contain added discourse to clarify the narration.

P Initials in the left hand margin signal a change of speaker.

Where the line would extend beyond the right margin it is
indented once from the left margin.

A double indent from the left margin with a (|) sets off introductory dialogue, metanarration, or instances when the performer breaks from the story to directly address me or the audience.

Example: |Now today the meeting place is over there.

Performance Context

Attention to these issues of translation and transcription highlight how oral traditions are verbal art emerging within the context of performance. Additionally, the term context suggests a place and time, with real human participants. Noting and recording the physical setting of performance is also important. For instance, is the narrative performed at certain times of the day, at certain times of the year (e.g. festivals, ceremonies)? Where is the performance taking place (location)? What is the status of the tellers? Can you provide anything about their life history that is important? Are there any cultural rules (implicit or explicit) for who may utter certain kinds of narratives? Who is the audience? What is their relationship to the performer? How do they respond to the performance? Are there any cultural rules for judging the competence of the performer? Do some of their responses represent cultural conventions and may thus be considered as part of the performance itself? In other words, how is the audience a participant in the creation of the performance?

On a reflexive note, what is the role of the recorder in this scene and how does his/her presence contribute to the emergence of the performance? I do not suggest that we must record all these qualities all of the time. But they do facilitate any future understanding of the recorded text. At least a bare bones description of who the teller was and the outlines of the setting, time, and participants of the performance will greatly contribute to the usefulness of these recordings. Attention to context and the textual qualities of folklore will breathe life within performance.

Historical Significance of Folklore

The historical significance of oral documents has long been debated by scholars, most of whom have displayed a clear "printcentrism." Let me suggest four ways in which history is embedded in oral traditions.

Recording Events

While we may not want to confuse written history with oral history, we should not dismiss the oral too quickly for its ability to recount historical events. By its nature, as a product of creation and recreation through performance, the transmission of oral histories presents numerous versions, often drawing motif content and structure from other tales. For this reason comparative studies can suggest historical relationships between texts and people regionally and potentially globally. Remember, folklore involves a very dynamic creative process in contrast to the more stable written text. Nonetheless, those oral histories remembered are retained precisely because what did occur in the past has significant bearing upon the present, such as contemporary power relations, land tenure, and so forth. We need to take more seriously how folklore retells those significant events, many which, when accompanied by written documents, present a clearer picture of the past.

For example I was told how a chief of the *Du Arno* clan in the *Ratak* chain had, through warfare, taken control of the Northern *Ratak* chain just prior to colonialism, and that this chief and his warriors had also attacked this atoll, *Majuro*. They were relatively successful on this campaign due to their superior weapons, although they did not overcome their opponent and take control. This is the oral historical account.

However, if we investigate the written historical record we can find a very interesting account given by the Russian explorer Otto Von Kotzbue. Kotzbue first visited the islands in 1817 (probably the first substantial visit since Saavedra nearly 300 years previous). He wrote of an *Iroij* (chief) named *Lamari* of *Aur* atoll who had taken control over the Northern *Ratak* chain just a few years prior to his arrival. He reports that *Lamari* was levying forces for an attack on *Majuro*. Kotzbue related that *Lamari* had invited the Russians to participate in the battle. Kotzbue declined but did provide the chief with grappling hooks, lances, and hatchets. Then he departed from the islands. In 1824 Kotzbue returned to the islands and visited *Lamari* at *Wotje* atoll. He was told that the 1817 campaign had been successful especially due to the hatchets. He also learned that *Lamari* and his forces were preparing to attack *Ujae* atoll of the *Railik* chain in order to avenge a previous attack on *Maloelap*, an atoll within *Lamari* 's territory. Kotzbue never returned to the Marshalls after this visit to find out the outcome of this battle, but it is interesting that today the name *Lamari* is only known in the *Railik* chain and can be found within important genealogies of the *Railik* chiefs. I believe that with this example, credit can be given to oral historical sources.

Recording the Meaning of the Past

The power of oral histories and folklore is not in their ability to rehearse the details of the past; rather, they should be viewed as a people's history, one which expresses not so much what happened, but how those who experienced the past and then retold it through the generations felt about it -- how they perceived its meaning. Folklore and oral histories express the fears, the anxieties, the hopes, the aspirations, and the significance of what occurred. If anything, folklore is a record of how people felt and the meaning they invested in their experiences. This is a history that does not belong to an elite, or a literate historian, it is a living history that records the collective experience, and the feelings of the majority and not just the few.

Arguably the most widely known tale in all the Marshall Island (other than perhaps a few about *Letao*) is the story of the primal matriarch *Liktanir* and her youngest son *Jebro* from *Ailinlaplap* atoll. Please indulge me to present a full length performance of this story as it was told to me. Using the transcription conventions outlined above, I attempt to capture some of the verbal dynamics and poetry of the original performance. The Marshallese original of this story appears in Appendix 1.

The Tale of Liktanir

|Now
|I will present to you a story it will be like
|a proverb
|and (a) story about the things of the very distant past
|Yes
|There is an atoll in the Marshall Islands called *Ailiñlaplap*
|Now
|in our looking at the atoll it is not big
|it is smaller than other atolls in the Marshalls Islands--why
        did they say *Ailiñlaplap*?
|Now the thing
|Now I will show to you--what is the reason?
|The reason is because at that place happened ALL THE
        GREATEST STORIES IN THE MARSHALLS
|at *Ailiñlaplap*
|Is this clear?
P |A little
|mmmmm
|Like I say

|"THERE AT THIS PLACE HAPPENED ALL THE GREAT
STORIES IN THE MARSHALL ISLANDS"
|IT IS IN *AILIÑLAPLAP*
|Then those people in those times gave the name of *Ailiñlaplap*
|because great things happened there
|MANY things
|Many stories happened and they were very great
|mmmm
|Then--it is not a joke but really true
|mmmm
|*Jebro* lived there
|in *Ailiñlaplap*
|And there *Timur* appeared
|in *Ailiñlaplap*
|And there ah
|*Lewōj* and *Lanej* came to it--in *Ailiñlaplap*
|*Lewōj* and *Lanej* are people that came as spirit
|Then they presented many ways of their stories and their doings
|As spirit
|Yes
P |*Jebro* is also a spirit?
|He his also like spirit
Then a woman in *Ailiñlaplap* long long ago
in those times
The name of the woman is *Liktañũr*
Liktañũr has twelve human children
twelve grown sons
Then the youngest man is named *Jebro*
Then they had a meeting with each other at one time and made a decision
that they should endeavor-to-arrive in the east
BECAUSE WHEN THE PERSON WHO WILL ARRIVE IN THE EAST FIRST
THAT PERSON WILL BE CHIEF
|Now at this time there is not yet a sail for canoe(s) but there are canoes
|No but--
|They paddle like with a board--they poke it into the earth and push forward the canoe
|Then this was the way all the men there operate their canoes
But they are seeking to reach the east in *Ailiñlaplap*
Then eh
Now
The old woman their mother whose name is *Liktañũr*
she comes
and asks her sons that in the race to reach the east
okay (if) <they would--she could--they would take her>
with them
Then she asks the oldest man and the oldest he says to her
he says to his mother he says
"Ride in the boat of that younger man there"
Now--it is--the old woman says <"My child take me along">
(to) the second man
The second man says
"RIDE IN THE BOAT OF THAT YOUNGER MAN THERE"

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<Then in this way on and on and on and on and then> the youngest man Jebro--the youngest man
His mother says "Take me along my child"
Now
He then looks toward (her)
a *bundle* or a very big bundle--the old woman holds (it)
Now *Jebro* says
"How will it be for the two of us (to) reach the east?--We seek to arrive a--how will it be possible?--But now what are those things you are bringing?--They are almost--"
She says "Disregard (it) I am riding with you my child"
He says "COME HERE--YOU COME HERE"
"but is it clear that we will not succeed?"
Then his mother goes out to sea [to his boat]
She goes and then in the canoe she starts to loosen the bundle
Loosens her bundle and
gives a thing
<Gives it she says> "Tie it over there"
Then her son <is surprised and he says "What are these things?--All the men have gone but now we will be busy with these things--What are these things?--It is a very long time now since the men have left">
She say "Do only those things there and don't--"
HE TAKES the thing (and) goes to tie it at the very front
front of the boat
Takes the things and goes and eh eh "Do tie it in that place over there"
Then *Jebro* <with-many-things-left-undone finally ties each and every thing>
Lastly she says "Take that thing by you and stand it"
The mast
And he goes and stands it--she says "Fasten the rope there by you--fasten the rope there by you (and) tighten it"
THEN THEY ARE TIGHT
"Loosen that rope there by you"
<Pulls it and it goes>
<She has done it> eh given the sail
It is ready <she has given the sail (and) she has tied it>
Now she gives it to her son and her son ties it
Ties the sail and then when complete
she says "Okay go ahead there out to sea
but @@ and then the wind blows from the east
Very good
It comes and they are off seeking to arrive--
|If you had been at *Ailiñlaplap* you would have seen Jeh located in the further-most east *points to east*
|To there they are seeking to arrive
|But they launch from *Woja* there in the most west *points to west*
Then all the men they move-out--they move-out--they paddle south
but some they paddle to the north
<Yes they-are-striving-to-arrive (at) *Jeh*>
Then in this way they steer to arrive in the east
BUT NOW
<the old woman says "OKAY now pull the rope there by you">
He pulls it he hoi--he hoists the sail
<On and on to the east> she says "prepare it"

He prepares it
and prepares the front
Then she says <"GOOD ENOUGH NOW PULL THE ROPE THERE BY YOU">
He pulls the rope--she says <"CAST LOOSE BEHIND YOU--CAST
BEHIND THERE BEHIND YOU--HOLD YOUR PADDLE THERE BY YOU">
Then he holds it--the man holds his paddle <she says "YOU WILL ONLY
DO--AH--RIDE AND SIT ON THE BITAK [part of canoe]">
Then she drains her hand [magic] and there is a very good wind
|Like a spirit
|it is like they operate as a spirit
Then she drains her hand and turns over her hand to the east--a warm
wind comes from the east
Okay now her son turns and steers-with-the-paddle
ah pus-pushes away the basket
Pulls in the sail [shifts around]
THE BOAT TAKES OFF
It runs very fast
Then in this way they <run on and on>--and pass that boat
"OH CRAP" <they look (and) are surprised "WHAT IS THAT COMING?>
Passes the boat of the older man
Goes on in this way leaving behind the men's canoes--they say "OH
TAKE ME ALONG MY-YOUNGER-SIBLING"
He doesn't
"Don't go with them but sail away"
<He goes on and on and then> he is close (to) *Jeh*
The older man is close to arriving
Okay now they come a little closer to the canoe of the man
Timur
|The name of the man is *Timur*
P |Yes
Gets a little closer and *Timur* calls out and says
"TAKE ME ALONG MY-YOUNGER-SIBLING"
Then
the man comes closer to *Timur*'s boat he won't--like--
|but then he won't go away fast from him because he needs to submit to his
older brother
He approaches his canoe
@@
The man *Timur* rides toward (them)
He rides a canoe toward (them)--he grabs his mother and throws his
mother into the sea
He [*Jebro*] just jumps--he [*Timur*] just throws the old woman who falls
into the sea but *Jebro* just jumps
He jumps from the canoe
And goes and swims (with) his mother
But he chants
"The place of bush jumps into the sea at the place of his mother"
He jumps and <takes his mother and goes then> in *Timur*'s canoe--the
paddling canoe--
Goes and rides in it--the two paddle the canoe
Paddles and the man says--

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his mother says "You should also--if you are going to JUMP YOU
SHOULD ALSO TAKE THE MAST HEAD IN THE FRONT"
|The thing is the thing of the sail
he goes and
grabs it and covers the front--
|Okay its name is the mast-head
|Yes
"YOU SHOULD ALSO JUMP with the mast-head there by you in the front"
Then
he jumps but has already pulled the thing
Now
He jumps
jumps and reaches the paddling canoe
rides away in the *Timur*'s canoe--the paddling canoe is also the canoe of *Timur*
And
hauls his mother and the two (of them) paddle to *Jeh*
They arrive at *Jeh*
But the man goes
he is now likewise sailing
because the wind is coming
|GO OUTSIDE GO OUTSIDE *scolds children for making noise*
(They) ride on the canoe--he and his mother paddle to *Jeh*
BUT THE MAN THEN GOES TO TACK AND FIX THE CANOE PART
[barak] but he can't
It won't work because the man has already jumped with the thing which is the thing--
he has already jumped with it--THE MAN WAS BENT-OVER BECAUSE OF
IT <GOES ON AND ON AND ON A VERY LONG-TIME--HE TRIES
TO FIX THE THING>
HE GOES it is light
It is light he is fixing his canoe but *Jebro* is paddling
Paddles (to) *Jeh*
Goes <on and on and on> they [*Liktañūr/Jebro*] arrive
Now at the time they arrive it is high tide
Then the water comes--really eh--high tide a lot of water
|What is it called with the Americans?
|The large water of high tide
P |*High tide*
|Okay the water is very big
Now they go and
disembark from the boat and hide their boat and they run behind the pandanus tree
In-the-middle-of-the-islet--they hide
But then when its low tide there are none of their footprints because the
water has removed the foot prints and--
there are none--there are no prints
BUT *TIMUR* is running in a hurry
he runs onto the islet
And goes and then looks for feet (but) there are none
Now he says "Now is it clear--it is me--I have succeeded?"
"I have arrived (at the) islet"
Now he waits the arrival of his younger brothers' canoes
They start <to just arrive coming one after another>

the boats of his younger brothers arrive--they come into shore and they come in from the sea
These are the boats
He says
he is the one who has arrived in the east [first]
Okay
he says
he has arrived east and he performs a song
his song
|And now I am sorry because I only know the beginning and
I have forgotten the song because it has been a long
time since I learned these things
|But the beginning of the song says
"**Rej et tumrum letu ñōn ekōmkōm liñi liñi bukein**"
<He has chanted and comes into shore but>
Jebro proceeds-to-the-lagoon-side
from the middle-of-the-islet
He proceeds-to-lagoon-side (to) his older brother and he says--
Then performs his song
They say "**JEBRO RISES IN THE EAST HE MAKES THE SURFACE CALM--HE LOVES PEOPLE**"
They say "**He is chief Jebro oooo he is chief Jebro--Jebro is chief**"
|Since then he was chief--yes that's right
|He is in the sky he appears here *points to west*
|You will see him in the sky
|Now he is over there *points in westerly direction*
|Now at this hour he is over there *points westerly*
|If we would go outside and look he will be over there
|If it is clear tonight we will see him

Encoded in this narrative of usurpation is all that is most valuable in Marshallese culture: matrilineal authority with obedience and respect for one's mother from whom titles, status, and most land derives; a man achieving heroic deeds after being granted cosmological power from a woman; the institutionalization of chiefs; a chief who continues to feed his people; the origin of sailing; and a cosmological explanation of stars and their relation to the seasons. I believe this tale embodies, and for many Islanders, defines what is Marshallese, providing a record for how Marshallese feel, think and live their culture and history.

Recording the History of a Narrative

Attention to the written texts of once oral performances reveals much as we examine them through time. If we view the writing down of texts within a specific historical context as a kind of performance, we can also view these written texts as another kind of emergent product. When an oral text is written down, it is extracted from its performance context, then recontextualized into not only another medium, but into another historical moment. Texts change over time, it does matter who was collecting and recording them, or who was telling the story.

In my work with oral narratives from the past, I researched all the variants and versions recorded about the *Liktanir* and *Jebro* narrative, reaching back to the first German ethnologists (Kramer, 1938; Erdland, 1914) who collected versions of the texts. I then followed the narrative over nearly a century as it was told, collected, and published. My research revealed that the variants of the narrative showed a shift in meaning through time. This shift was the result of many factors: differences between tellers, the historical period in which each was collected, and the interests of the collector.

The general overall pattern of semantic shift was away from the bare bones cosmological statements evidenced in the early versions to sociological statements about mothers and chiefs in the later versions. The biases of the collectors were also clearly revealed in how they presented and published the texts, from ethnologists looking for "primitive" myths of a vanished religion (Erdland, 1914; Kramer, 1938), an educator desiring to teach English through a moral tale (Grey, 1951), a folklorist arguing for diffusion of the tale (Mitchell, 1973), an anthropologist looking for a symbolic entry into the meaning of culture (Carucci, 1980), and a local collector looking to persevere a vanishing culture (Knight, 1980). There is evidence that some of these collections have entered back into oral circulation shaping both the performance of the text and its meaning for the tellers.

Recording a Dialogue of the Past with the Present

The fourth historical value of oral tradition is related to one previously discussed ; that is, how people use the lore to make the past meaningful. More than just looking back on the past, the tellers also enter into a dialogue with that past. Attention to the performance of folklore as I have been suggesting here, leads to a recognition that as the texts are brought forth into a contemporary performance, the voices of the past (the ancestors) are brought into the modern context. In so doing, they enter into a conversation with the present. This is most clearly achieved through chant where the chanter takes on the voice of the ancestor; and in those narratives in which the teller uses reported speech or the first person as if present in the narrated event.

The context of performance brings human agents together with their specific configuration of relationships and modern sensibilities. Then through dialogue, the past and the present speak to each other; the past shedding light or giving a traditional way to comprehend experience, and the present investing meanings back into the past.

For example, I have detailed how the narrative of *Liktanir* and *Jebro* was used in several immediate storytelling sessions to bring the voices of the ancestors to bear upon contemporary realities: matrilineal families torn apart by the demands of the cash economy, the status of women lessened as capitalism and migration shift focus towards nuclear families instead of extended matrikin, and how appropriate leadership is embodied in *Jebro*'s obedience to his mother and his ability to distribute wealth through feeding his people. In each of these performances, the teller not only called upon the meanings of the narrative, but took upon himself the voice of the characters through reported speech as well as narrating in the first person present tense. In so doing, the performer collapsed the narrated event with the performance event in which it was told. The implication of such collapsing is that history becomes active, not something in a completed past. It is active in the sense that the past is continually being created and recreated. The past is "lived in", and experienced again and again. Reporting history through writing gives an appearance of completedness. In contrast, in an oral performance history is re-presented.

Social Use of Folklore

The last quality of oral traditions I wish to briefly discuss concerns their actual use, not necessarily in the immediacy of performance, but in how they are used to communicate cultural meanings, serving as a resource in the constitution of social life and modern social relations. My discussion above about the dialogue found in folklore performances suggests that folklore is a living, growing, dynamic process. At once, I am rejecting an attitude towards folklore as some kind of romantic image or emblem of a rapidly fading past that needs to be preserved (which has been traditionally a way of viewing folklore), while also proposing that folklore represents a past actively coming to bear on the present. This takes us away from a salvaging mentality and leads us to view folklore as symbolic capital around which any society organizes itself, expressing its ideas and allowing people to engage with each other, with the cosmos, with history, and to grapple with and make sense of contemporary problems.

Putting it another way -- to take folklore seriously is to attend to how people make sense of social changes and the modern world, how people create, recreate, and transform their experiences and values through expressive means, and how they explore possibilities and the meaning of their lives.

Tracing a Text Through Modern Uses

Let me return to the *Liktanir* and *Jebro* narrative. I believe that this narrative, far from being just some left over vestige from the past that needs preserving, provides a blueprint for social action within modern relations. I have followed this narrative as it is brought into modern social relations with its meanings and images repeated and indexed in storytelling sessions, conversation, popular songs played over the radio, political speeches, public performances such as traditional ceremonies, and contemporary political displays.

In the storytelling sessions the fully framed narrative was situated in a context where the Islanders and the international "other" (myself) negotiated the meaning of the Islanders' history, culture, and what it means to be a Marshallese today. When embedded in conversational settings, the narrative served as a reference point by which the Islanders interpreted contemporary social conduct. The behaviors in the narrative became a guide for the behavior of the contemporary social actors being talked about in the conversation, and provided a means by which those conversing could understand and comment on the behavior of others.

When drawn into popular songs, it was used by youth performers to condense social meanings about kinship and appropriate conduct within the realities of modern day living, and thus highlight and make meaningful how they are choosing to blend modernity with traditional values. The narrative drawn upon in political speeches was used to link traditional statuses with new modern statuses derived within the modern nation state through the image of a particular politician. And lastly, the narrative was drawn into public political displays in which the images of *Liktanir* and *Jebro* were reenacted by those who combined traditionally ascribed authority with politically achieved state authority to communicate issues of power and legitimate status at the national level

Because folklore is dynamic and can be used in diverse ways that have profound implications on contemporary social life. In conclusion, let me continue with the narrative of *Letao*, started at the beginning of my presentation, to show just how elastic and powerful is folklore.

Continuing the Tale of Letao

> After leaving *Kiribati*, some narrators follow *Letao* as he travels to the South Pacific. It is there that he encounters an American ship. The Americans are a little more shrewd and crafty than other people he has met before and he can tell they are wealthy. The Americans make a deal with *Letao* that if he will go to America and teach them what he knows they will make him very wealthy. So he travels to America with them.
>
> Then one day, many years later, during the times the Japanese occupy the islands, American ships appear on the horizon with the large canons and planes, and they attack the Japanese, destroying their great forces and taking control of the islands. Then a few years later, the Americans explode a bomb in the Marshall Islands that can destroy the entire earth. Where did the Americans get such power? It is also often explained that *Letao* is the embodiment of all extremes: he is at once good and bad, possesses all knowledge and all stupidity, all love and all hate, all kindness and all meanness, all truth and all lies - many ask, "Isn't that just like the Americans"?

Through this narrative and its performance, the Marshall Islanders create a transnational identity through folklore. It becomes a powerful tool for comprehending their relationship to the United States and providing commentary on this ambiguous and often precarious relationship. This is a comprehension of the "order of existence in the modern world in their own terms" (Bauman, 1989, p. 180). They reverse typical assumptions about the orders of centralization by imagining themselves not at the periphery of global power but at its center. They narrate themselves to the center of power.

While care should be given to not mistake this narrative play with real political and economic power in the global arena, we should equally not restrict the meaning of power by ignoring the existential ability of people to act purposefully, to create and recreate the meaning of their lives. I believe there is much to be gained by studying folklore as it is used to create social and historical meaning.

Folklore is not some relic or vanishing curiosity. It is alive. It lives in contemporary performances - it lives in its ability to present and represent a meaningful past - it lives as a cultural resource used to generate cultural meaning and social relations. In our efforts to collect, categorize, and house it, may we remember its vitality, its power to affect human lives, its beauty. In this way we pay tribute to it and make more useful the creative genius and traditions of the Pacific people.

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Appendix 1

The Marshallese Original of
The Tale of Liktanir

|Kio
|Inaj kwalok non yuk juon bwebwenato eo einwot enaj
|jeban kennan
|im bwebwenato kin men ko etto im etto
|Ine
|Ewor juon ailin in ilo ailin in Majol etan Ailinlaplap
|Kio
|ilo ad kalimjeke ailin eo ejab kileb
|edrik jen ailin ko jet ilo ailin in Majo--etke rar ba Ailinlaplap?
|Kio men eo
|Kio inaj kwalok non yuk--taunin?
|Unin kinke ijo ar walok AOLEPEN BWEBWENATO KO RELAP
ILO AILIN IN MAJOL
|ilo Ailinlaplap
|Alikar ke?
P |Jidrik
|mmmm
|Einwot ij ba
|"IJOIN AR WALOK AOLEPEN BWEBWNATO KO RELAP ILO
AILIN IN MAJOL
|EJ ILO AILINLAPLAP
|Innem--ro armij ro ilo terre ko rar likit etan Ailinlaplap
|kinke elap men ko rar walok ie
|ELON men
|Elon bwebwenato ko rar walok im rekanuij in elap
|mmmm
|Innem ejab kajok ak lukuun mol
|mmmm
|Ijo Jebro ar jokwe ie
|ilo Ailinlaplap
|Im ijo Timur ar walok ie
|ilo Ailinlaplap
|Im ijo ah
|Lewoj im Lanej rekar itok non e--ilo Ailinlaplap
|Lewoj im Lanej armij rekar itok einwot jitob
|Innem rar kwalok elon wawen bwebwenato ko air im jerbal ko air
|einwot jitob
|Ine
P. |Jebro ej bareinwot jitob?
|Bar jitob einwot
Innem juon kora ilo Ailinlaplap etto im etto
ilo terre ko

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Etan lio Liktanir
Liktanir ewor jonoul ruo nejin armij
jonoul ruo nejin eman
Innem leo edriktata etan Jebro
Innem rar kwelok iben dron ilo juon ien im kommon juon bebe
bwe ren kotobar rear
BWE ELANE ARMIJ EO ENAJ TOBRAK REAR MOKTATA ARMIJ EO ENAJ IROIJ
|kio ien in ejanin wor wojla in wa ak ewor wa
|Jab ei--
|Rej aonan kin einwot alal--rej dreboje lal im ion maanlok wa eo
|Emwij eindrein an aolepen lamaro ie kommon kin wa ko wair
Ak rekotobar rear ilo Ailinlaplap
Innem eh
Kio
Lelap eo jineir etan Liktanir
ej itok
im kajitok iben lamaro nejin bwe ilo airwoj kotobar rear
eokwe <remaron ke--emaron ke--remaron ke ektake>
ibeir
Innem ekajitok iben leo rittotata im leo rittotata ej ba non le
ej ba non jinen ej ba
"Uwe wan lane juon leo edriklok"
Kio--ej--lelap ej ba <"Nejio ektak io">
leo kein karuo
Leo kein karuo ej ba
"UWE WAN LANE EDRIKLOK"
<Emwij eindrein etal tal tal tal im lak> leo edriktata Jebro--leo edriktata
Jinen eba "Nejio ektake io"
Kio
Elak ereilak
juon bundle ak jepjep ekanuij kileb--lelap eo jibwe
Kio Jebro ej ba
"Enaj kijkan adro tobrak rear?--ke jej kotobar juon--juon in kar wawen?--Ak kio koboktok ta kane--renanin--"
Eba "Jekron na ej uwe nejio ibam"
Eba "KWON ITOK--KWE ITOK"
"ak alikar ke kijro ban tobrak?"
Innem jinen ej wanmetolok
Etal im lak iben wa eo ej jino jerak jepjep eo
Jerak jepjep eo an im--
lelok juon men
<Lelok eba> "Lukwoj nae ijio"
Emwij leo nejin <boklak im eba "Ta kein ka?--Emotlok lamrouij ak kio jedro naj madjake men kein ta kein ke? Ekanuij etto kio lamaro remotlok">
Eba "kwon kommone wot men kane im jab--"
EBOK men eo ilem iout imaan tata
imaan wa eo
Bok men ko im etal im eh eh "kommon iouti nae ijio"
Emwij Jebro <eboklem in eindreo iout aolepen men otemjej>
Eliktata eba "Bok men ne im kajutake"

kiju
Im ilem kajutake--eba "Kanok to nene--kanok to nene--kabini"
EMWIJ REBIN
"Tilik to kane"
<Tome im etal>
<Emwij an kommon> eh lelok wojla eo
Ej dedelok wot <emwij an lelok wojla eo emwij an lukwoj>
Kio ej lelok an leo nejin im leo nejin ej lukwoje
Lukwoj wojla eo im lak dedelok
eba "eokwe tarwoj ijene imeto
ak @@ im lak tore koto ej itok wot rear
Kanuij emmon
Itok im rekotobarlok--
|Ne kwar bed ilo Ailinlaplap kwonaj kar loe Jeh ekanuij ebed rear tata *points to east*
|Ijo rej kotobare
|Ak rej jerak jen Woja ijo irilik tata *points to west*
Innem lamarouij rej kajipjip--rekajip--rej kabwijbwij irak
ak jet rej kabwijbwij ean
<Ine rekotobar Jeh>
Emwij eindreoir katir im kotobar rear
AK KIO
<lelap eo ej ba "EOKWE kio tob to nene">
Elak tobe ebok ebokak wojla eo
<Etal tal itak> eba "kapoje"
Ekapoje
im kapoj maan
Emwij eba <"EMWIJ KIO KANOK TO NENE">
Ekanok to eo--eba <"JO LIKTAK JO LIKTAK NAE LOKWON JIBWE JEBWE NE AM">
Emwij ej jibwe--leo ejibwe jebwe eo an <eba "KWONAJ KOMMONMON WOT--AN AH--IUWE IM JIJET ION BITAK EO">
Emwij an tor pein im ekanuij an emmon koto eo
|Einwot jitob
|einwot rej jerbal einwot jitob
Elak tor pein im jotaklok nae irear--eh koto eo okmaannan tok rear
Eokwe kio leo nejin ej jeor im jabwebwe
ah nok--konoklok iep eo
Nate enaj itok im drebjiek
WA EO ELAK
Ettor elukuun makoj
Emwij eindreo air <ettor ttor ttor>-- ewutlok ne wa
"WOROR" <reilak dod--"TA NE EJ ITOK?">
Ella jen wa eo wan leo ritto
Etal eindreo an jolok wa ko an lamaro--reba "OH EKTAK IO JETIO"
Ejab
"Jab ilok non ir--ak jerakrak"
<Etal etal etal im lak> epaak Jeh
Leo edritto epaak an tobrak
Eokwe kio rekepaak jidrik wa eo wan kijean eo
Timur
|Etan leo Timur

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P |Ine
Kepaak jidrik im Timur ekirlok im ba
"EKTAK IO JETIO"
Emwij
kijean eo ekepaak wa eo wan Timur eban--einwot--
|eban boj lewot jen e bwe ej aikuij kateak non leo jein
Ekepaak wa eo wan
@@
Uwelok kijean eo Timur
Ej uwelok juon wa eo--ej jibwe jinen im jolok jinen nae ilojet
Ej kelok wot--ej jolok wot im lelap eo bunwot lojet ak ekelok wot Jebro
Ekelok jen wa eo
Im etal im ao jinen
Ak ej drodru
"Buken mar kelok ilo meto emij eo jinen"
Ekelok im <bok jinen im etal lak> iben wa eo wan Timur--korkor eo
Ilem uwelok ie--irro korine wa eo
Korinae ak kijean eo eba--
jinen eba "kwon kab--elane kwonaj KELOK KWON KAB BOKE DIEBEKEK IMAAN"
|Men eo ej men eo Wojla
ej etal im
drebije im kabobok maan--
|Eokwe etan diebekek eo
|Ine
"KWON KAB KELOK kin diebekek ne imaan"
Emwij
ej kelok ak emwij an tume men eo
Kio
Ekelok
kelok im jibodek korkor eo
uwe lok wa eo wan Timur--korkor ebar eo wa eo wan Timur
Im
ektake jinen im ro aonan non Jeh
Kotobarlok Jeh
Ak kijean eo elak
ej kio eindreo an jerak
kinke koto ej itok
|DROIJ NON NABWIJ DROIJ NON NABWIJ *scolds children*
Uwelok ion wa eo irrro jinen korin Jeh
Ak KIJEAN EO LAK ITEN DIAK IM KARAK BARAK ak eban
Eban tok bwe emwij an kijean eo kelok kin men eo me ej men--
emwij an kelok kake--KIJEAN AR KUP KAKE <ETAL TAL TAL TAL EKNAUIJ TO AN KOMADMED MEN EO>
ETAL emora
Emora ej kamadmade wa eo wan ak Jebro ej korin
Korin Jeh
Etal <etal tal tal> irro tobrak

Kio relak tobralok ebwij
Ewmij an dren itok lukuun eh--uwe dren elap
|Etan iben dri belle?
|Dren eo kileb ebwijtok
P |*Hightide*
|Eokwe ekileb dren eo
kio rej etal im
to jen wa eo im noj wa eo wair ak irro ettor liklok wunmaan eo
ioij --irro tilieki
Ak elak petlok ejelok jenkwon neirro kinke dren eo emwij an jeorlok jenkwon neen im--
ejelok--ejelok jenkwon
Ak TIMUR ej kairum ettor
ettor non ion ene
Im etal im lak kobok ne ejelok
Kio ej ba "kio alikar ke--na in na--ij tobrak?"
"Ij tobrak ene"
Kio ej kottar tok wa ko wan lamaro jetin libobotok
Ejino <botok wot ettor ttor ttor lak>
tobrak wa ko an kijen ro jetin rej wanenetak ak ej dror kin wanmetotak
Enen wa ko
Ej eba
eo ej tobrak rear
Eokwe
ej ba
ej tobrak rear im ej kwalok juon al
al eo an
|Im kio buromoj eo in kinke ijela wot jinoin ak imeloklok al eo kin an etto ke iar katak men kein
|Ak jinoin al ej ba
"**Rej et tumrum letu non ekomkom leni leni bukein**"
<Emwij an drodru im wanmetotak ak>
wonartak Jebro
jen ioij
Wonartak leo jein im ej ba--
kwalok boj al eo an
Reba "**JEBRO EDLA REAR EKOMONMON ION AIJET--EYOKWE ARMIJ**"
Reba "**Iroije Jebro oooo ej iroij Jebro--JEBRO EJ IROIJ**"
|Emwij lak kar iroij--enene
|Ebed ilan ene ej walok *points to west*
|Kwonaj loe ilan
|Kio ej bed ijo *points in westerly direction*
|Kio ilo awa in ebed ijo *points in westerly direction*
|Elane kijro naj droij im lale enaj bed ijo
|Elane alikar bonenin kijro naj loe

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Jitdam Kabeel
Using PREL Resources

Hilda C. Heine and Franda Fang Liu
Pacific Regional Educational Laboratory
Honolulu, Hawaii

Introduction

The Pacific Region Educational Laboratory (PREL) Resource Center supports the mission of PREL. In providing research assistance to PREL's staff and to Pacific Region educators, the Resource Center plays a major role in information searching, information storage and retrieval, and product dissemination. The Resource Center's objectives are to:

- Maintain a comprehensive information center which provides for information storage and retrieval capabilities,
- Archive PREL publications, research syntheses, reports and other publications,
- Collect educational materials on available topics from other laboratories and agencies,
- Conduct on-line searches for information and materials requested by the PREL's staff and clients,
- Develop a specialized database of educational resources,
- Coordinate with PREL on-line resource project, and make PREL publications accessible through the World Wide Web.

PREL Resource Center Services

The Resource Center provides services to the public -- especially to elementary, secondary and post-secondary teachers, Department of Education professors, curriculum chiefs, and researchers from government, business, and community.

PREL's business hours are Monday through Friday, 8:30 a.m. to 5:00 p.m. Hawaii time.
Phone: (808) 533-6000, Ext. 120
Fax: (808) 533-7599
E-mail: askprel@prel.hawaii.edu
WWW: http://prel.hawaii.edu

The PREL Resource Center houses educational materials on the following topics:

Accountability reports
Curriculum development
Distance learning
Drug and violence prevention
Educational leadership
Goals 2000: Educate America Act
Language and culture diversity
Math/science
Parental and community support and involvement
Performance assessment
Professional development
School reform
School-to-work opportunities
Teacher training
Technology education

Most of these materials relate to and impact K-12 education. These materials have been collected from sources throughout the other Regional Education Laboratories on the mainland United States. Most of these materials are not available from commercial publishers.

PREL Resource Center's Holdings and Transition Plan

As of October 1996, the Center's collection numbers more than 4,000 book titles, 400 videotapes, 180 titles of newsletters and journals, numerous loose-leaf materials of current issues in education, and PREL publication and dissemination inventory.

It is of prime importance for the Resource Center to supply appropriate information in a timely manner to support the work of PREL. The following areas have been examined during the Resource Center's reorganization process:

Information Retrieval Capabilities
Circulation Functions
Current Software Limitations
System Consistency

To keep up with changes in technology, accelerate response time, and prepare for future system expansion, purchase of new software for the library and staff have been recommended. With the new database system, knowledgeable help, and sufficient equipment, library operations should be significantly improved over the next few months. All bibliographic information about the books on the shelves needs to be re-entered in the database or converted into machine-readable format.

After extensive reading concerning currently available library automation software, discussions with vendors, feedback from experts, university professors and current users of those systems, *Winnebago Software* was recommended for the following reasons:

1. The system meets the specifications best suited for a small library like the PREL Resource Center.
2. The 24-hour, toll-free telephone customer support brings instantaneous service.
3. Winnebago will provide PREL with a $300 credit toward the purchase of the new system when the old program is turned in.
4. The new Spectrum package coming out soon will have user-friendly features including server support in MS-DOS, Windows 95, Windows NT and Novell Netware. This will allow the PRELL Resource Center to share its information over the Internet in the near future.

With the recommended system, information retrieval capabilities will be greatly expanded. Through using the USMARC utilities, we will not be isolated from vast resources and will join the national library standard. The on-line circulation control will help keep track of the growing inventory and meet the increasing information needs from PREL staff and educators throughout the region.

The Future

In addition to its role as a repository of books, periodicals, and mediated information materials, the Resource Center is also serving as a point of access to computer-based databases on educational related materials on-line. Every effort will be made to implement the proposed plan and make the consolidated system accessible via the current PREL World Wide Web homepage to promote resource-sharing and services to the community.

Accessing Western Medical Information

Claire Hamasu
National Network of Libraries of Medicine,
Pacific Southwest Region
University of California, Los Angeles, California

Introduction

It am pleased being here today to speak about accessing Western medical information. I will begin my presentation by describing the structure of the National Network of Libraries of Medicine, a library organization that provides access to health sciences information. I will then address the questions of who are the producers of health sciences information and what are the tools for finding out what is being produced.

National Network of Libraries of Medicine

To best describe the structure of the National Network of the Libraries of Medicine, just imagine a triangle. At the base of the triangle and forming the largest group of medical libraries are what we call **Primary Access Libraries**. A primary access library is one you would find in your hospital or in a community college. Most people working in the healthcare field go to a primary access library for health information. Here in Micronesia, all of the medical libraries that you use are primary access libraries.

Going higher up the triangle, the next level of libraries are called **Resource Libraries**. These libraries may be at a major medical center, a medical school or university. They have larger collections than the primary access libraries and there are not as many of them. In Micronesia, the Robert F. Kennedy Memorial Library at the University of Guam is a resource library and the one currently designated to serve the region.

Regional Medical Libraries are the next higher level. There are only eight of them in the United States. These libraries have excellent collections. They have contracts with the United States National Library of Medicine to support medical library services within their region. Louise M. Darling Biomedical Library at the University of California is the Regional Medical Library for the region that includes the U.S. affiliated Pacific islands. This library also serves Arizona, California, Hawaii and Nevada (see Appendix 1).

At the pointed top of the triangle sits one library, the **National Library of Medicine** (see Appendix 2). This library has the largest health sciences collection in the world. It offers grants to help improve and expand library services, and works to make access to health sciences information easier. *Grateful Med®* is but one access tool supported by the National Library of Medicine and described in Appendix 3.

That's the organizational structure of the National Network of Libraries of Medicine. Any library that offers health sciences information can be part of this structure and become a member of the network.

Who Produces the Information that Health Professionals Use?

Government Agencies

There are numerous government agencies producing this kind of information. The United States Centers for Disease Control located in Atlanta, Georgia is but one example. This agency produces public health, statistical and consumer health information. One of its most well known publications is a newsletter called *MMWR Morbidity and Mortality Weekly Report* that describes disease outbreaks and trends in health and health behavior.

The National Institutes of Health of which the National Library of Medicine (NLM) is a part is another example. NLM produces guidelines for health professionals on how to treat certain conditions, bibliographies on important topics like AIDS, and is also starting to distribute information for the layperson. Among their recent publications are included materials about consumer health information on cataracts.

Professional Organizations

The American Medical Association (AMA) publishes reports on such things as the geographic distribution of physicians in the United States, providing information about areas of the country having a need for physicians. Another important publication is a directory listing all physicians licensed to practice. This directory gives information on the medical school the physician attended, the dates attended, and the specialties the person is licensed to practice. The AMA also publishes many journals for its members, including their primary publication, *JAMA, the Journal of the American Medical Association.*

International Organizations

The United Nations World Health Organization publishes reports such as the *Travelers Reports.* These reports alert travelers to where disease outbreaks have occurred and advise them of any immunizations needed. Their *Technical Report Series* records the decision of a group of experts on the best way to attack a specific health problem.

Researchers

Researchers may publish their findings through the agency that funded them in the form of a report. They may also publish their findings in a journal article or book; or distribute it as a pamphlet, flyer or brochure.

The information being produced by these organizations and individuals is, for the most part, very technical. Eileen Herring, the Science and Technology Librarian from the University of Hawaii, was saying yesterday that the aquaculture and agriculture resources she deals with are written primarily for another professional. This also holds true for medical resources. Consequently, someone without a health background would need some assistance in order to interpret the information fully.

How do you find out what information is being produced?

Bibliographies

The Medical Library Association publishes a list of recommended books for small medical libraries known as Brandon-Hill List, named after its authors. This list appears every other year in the *Bulletin of the Medical Library Association* (Brandon and Hill, 1995). In a more specialized area, the American College of Physicians publishes a list of books recommended for internists in its journal *Annals of Internal Medicine* (Frisse and Florence, 1997).

Indices

Index Medicus, published monthly by the National Library of Medicine, includes information on what is being published in thousands of biomedical journals. Approximately 75% of the journals indexed are in English. *Excerpta Medica*, published monthly by Elsevier Scientific Publishing indexes more European journals. Both indices are international and are considered the primary medical indices.

Computerized databases

Many libraries today no longer provide paper copies of an index. Instead, they offer to their patrons and use for themselves the computerized version of these indices. MEDLINE is the computerized version *Index Medicus*, and the computerized version of *Excerpta Medica* is called EMBASE.

There are a number of ways to tap into these databases. You can dial in using a phone line and a modem or through a satellite link. But, if your telecommunications capabilities are poor or if access involves making an expensive long distance phone call, you can purchase CD-ROM versions of the databases (see Appendix 4).

With increasing frequency, many health sciences databases are being made available on the Internet via the World Wide Web. The National Library of Medicine has made access available to MEDLINE and the AIDS database on the World Wide Web since earlier this year.

The World Wide Web

The United States Government in trying to save money is encouraging its agencies to publish electronically rather than in paper copy. This includes publications targeted to the general public as well as for its technical reports. For this reason, in the future you will find more and more information on health conditions that affect your colleagues, library patrons, friends and family on the Internet. Examples of information available on the Internet today include materials on diabetes and hypertension.

Patient support groups like the American Heart Association and professional organizations such as the American College of Physicians are also making their consumer health materials available on the World Wide Web. Getting on the Internet will not solve all your health information problems, but it will make getting the information easier. It will also give you information on who is providing and producing the material you can contact them directly for further information.

References

Brandon, Alfred N. and Dorothy R. Hill. (1997). "Selected list of books and journals for the small medical library." *Bulletin of the Medical Library Association*, 85(2), 111-124..

Frisse, Mark E. and V. Florence. (1997). "A library for internists IX. Recommendations from the American College of Physicians." *Annals of Internal Medicine*, 126(10), 836-46.

Appendix 1

U.S. National Library of Medicine
National Institutes of Health
FACT SHEET

NATIONAL NETWORK OF LIBRARIES OF MEDICINE

The purpose of the National Network of Libraries of Medicine™ (NN/LM™) is to provide health science practitioners, investigators, educators, and administrators in the United States with timely, convenient access to biomedical and health care information resources.

The network is administered by the National Library of Medicine. It consists of eight Regional Medical Libraries (major institutions under contract with the National Library of Medicine), more than 140 Resource Libraries (primarily at medical schools), and some 4,500 Primary Access Libraries (primarily at hospitals). The Regional Medical Libraries administer and coordinate services in the network's eight geographical regions.

The National Information Infrastructure offers the network new and exciting opportunities in the 1996-2001 contracts to improve information services to health professionals. The RMLs are increasing their efforts to facilitate connectivity for member libraries and health professionals. While maintaining more traditional means of communication with those who do not yet have access, the RMLs are using the Internet to develop new and innovative services. A new library improvement program is focusing on bringing information technology to small hospital libraries that do not have computers or access to online information, thus improving information services to the health professionals served by these libraries.

The RMLs will continue to reach out to underserved groups of health professionals in both rural and inner-city areas. Other important network programs include exhibiting at national, regional, and state health professional meetings; training for health professionals and librarians; providing interlibrary loans for more than three million journal articles, books, and other published materials each year to health professionals; answering reference inquiries; and accessing MEDLINE® and other databases made available by the National Library of Medicine.

One Regional Medical Library, the New York Academy of Medicine, serves as the Online Training Center for the nation, providing MEDLARS® training throughout the U.S.

For more information about specific network programs in your region, call the Regional Medical Library in your area at their direct number (see attached list) or dial the toll free phone number for all Regional Medical Libraries: **1-800-338-7657**.

For general network information contact:

National Network of Libraries of Medicine

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National Library of Medicine
8600 Rockville Pike. Bldg. 38. Room B1-E03
Bethesda. Maryland 20894

Phone: 301-496-4777
Fax: 301-480-1467
Internet: nnlm-info@nlm.nih.gov
URL: http://www.nnlm.nlm.nih.gov

The following is a list of the Regional Medical Libraries and the areas served by each:

1. MIDDLE ATLANTIC REGION

The New York Academy of Medicine
1216 Fifth Avenue
New York, New York 10029
Phone: (212) 822-7300
Fax: (212) 534-7042
Internet: RML1@nyam.org
URL: http://www.nnlm.nlm.nih.gov/mar
States Served: DE, NJ, NY, PA
NATIONAL ONLINE CENTER FOR ALL REGIONS

2. SOUTHEASTERN/ATLANTIC REGION

University of Maryland at Baltimore
Health Sciences Library
111 South Greene Street
Baltimore, Maryland 21201-1583
Phone: (410) 706-2855
Fax: (410) 706-0099
URL: http://www.nnlm.nlm.nih.gov/sar
States Served: AL, FL, GA, MD, MS, NC, SC, TN, VA,
WV, the District of Columbia, Puerto Rico, and the U.S. Virgin Islands

3. GREATER MIDWEST REGION

The University of Illinois at Chicago
Library of the Health Sciences (M/C 763)
1750 W. Polk Street
Chicago, Illinois 60612-7223
Phone: (312) 996-2464
Fax: (312) 996-2226
URL: http://www.nnlm.nlm.nih.gov/gmr

States Served: IA, IL, IN, KY, MI, MN, ND, OH, SD, WI

4. MIDCONTINENTAL REGION

University of Nebraska Medical Center
Leon S. McGoogan Library of Medicine
600 South 42nd Street
Omaha, Nebraska 68198-6706
Phone: (402) 559-4326
Fax: (402) 559-5482
URL: http://www.nnlm.nlm.nih.gov/mr
States Served: CO, KS, MO, NE, UT, WY

5. SOUTH CENTRAL REGION

Houston Academy of Medicine-
Texas Medical Center Library
1133 M.D. Anderson Boulevard
Houston, Texas 77030-2809
Phone: (713) 790-7053
Fax: (713) 790-7030
Internet: #nnlm@library.tmc.edu
URL: http://www.nnlm.nlm.nih.gov/scr
States Served: AR, LA, NM, OK, TX

6. PACIFIC NORTHWEST REGION

Health Sciences Libraries and Information Center
Box 357155
University of Washington
Seattle, Washington 98195-7155
Phone: (206) 543-8262
Fax: (206) 543-2469
Internet: nnlm@u.washington.edu
URL: http://www.nnlm.nlm.nih.gov/pnr
States Served: AK, ID, MT, OR, WA

7. PACIFIC SOUTHWEST REGION

University of California, Los Angeles
Louise M. Darling Biomedical Library
12-077 Center for the Health Sciences
Box 951798
Los Angeles, California 90095-1798
Phone: (310) 825-1200
Fax: (310) 825-5389

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URL: http://www.nnlm.nlm.nih.gov/psr
States Served: AZ, CA, HI, NV, and U.S. Territories in the Pacific Basin

8. NEW ENGLAND REGION

University of Connecticut Health Center
Lyman Maynard Stowe Library
263 Farmington Avenue
Farmington, Connecticut 06030-5370
Phone: (860) 679-4500
Fax: (860) 679-1305
URL: http://www.nnlm.nlm.nih.gov/ner
States Served: CT, MA, ME, NH, RI, VT

For a complete list of NLM Fact Sheets contact:

FACT SHEETS
Office of Public Information
National Library of Medicine
8600 Rockville Pike
Bethesda, Maryland 20894

Fax:(301) 496-4450
email: publicinfo@nlm.nih.gov
Internet URL: http://www.nlm.nih.gov/pubs/factsheets/factsheets.html

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U.S. National Library of Medicine (NLM)
http://www.nlm.nih.gov/
Last updated: 30 July 1996

Appendix 2

U.S. National Library of Medicine
National Institutes of Health
FACT SHEET

THE NATIONAL LIBRARY OF MEDICINE

The National Library of Medicine (NLM), on the campus of the National Institutes of Health in Bethesda, Maryland, is the world's largest research library in a single scientific and professional field. It collects materials in all major areas of the health sciences and to a lesser degree in such areas as chemistry, physics, botany and zoology. The collections stand at 5 million items--books, journals, technical reports, manuscripts, microfilms, and pictorial materials. Housed within the Library is one of the world's finest medical history collections of old (pre-1914) and rare medical texts, manuscripts, and incunabula.

The Library's books and journals may be consulted in the reading room or requested on interlibrary loan. Medical audiovisual materials can be viewed in the Library's Learning Resource Center and borrowed on interlibrary loan. (There is a fee for all interlibrary loan transactions.)

NLM is a national resource for all U.S. health science libraries through a National Network of Libraries of Medicine (NN/LM™) consisting of 4,500 "primary access" libraries (mostly at hospitals), 140 Resource Libraries (at medical schools), 8 Regional Libraries (covering all geographic regions of the U.S.), and the NLM itself as a national resource for the entire Network. About 3 million interlibrary loan requests are filled each year within this Network.

MEDLARS®

The Library's computer-based Medical Literature Analysis and Retrieval System (MEDLARS) allows rapid access to NLM's vast store of biomedical information. It was a pioneering effort to use emerging computer technology of the early 1960s for the production of bibliographic publications and for conducting searches of the literature for health professionals. MEDLARS is still used for preparing and photocomposing bibliographic publications like *Index Medicus®*--the monthly subject/author guide to articles in 3,000 journals. Today, through communications networks, MEDLARS search services are available online to individuals and institutions throughout the world.

MEDLARS now represents a family of approximately 40 databases of which MEDLINE® is the most well known. Essentially *Index Medicus* online, MEDLINE enables individuals and organizations to query the NLM computer's store of journal article references on specific topics. It currently contains eight million references going back to 1966. The other databases provide information on cataloging and serials, toxicological and chemical data, audiovisual materials, and information on cancer and other specialized areas of health and disease.

All of the databases are available through NLM's online network of more than 150,000 institutions and individuals in the United States. Some 7.5 million searches were done in 1996. User fees are charged to recover the full costs of providing access to the system. NLM's user-friendly software, GRATEFUL MED®, has also given easy access to NLM's databases. Access to the MEDLINE database is also available through commercial networks and on CD-ROM from several private companies.

Research and Development

Research and development is carried out by the Lister Hill National Center for Biomedical Communications (LHNCBC) and the National Center for Biotechnology Information (NCBI). The former, named after the late Senator from Alabama, explores the uses of computer, communication, and audiovisual technologies to improve the organization, dissemination, and utilization of biomedical information.

The Lister Hill Center was established in 1968, and played a lead role in developing MEDLARS. Since then it has conducted a number of valuable communications experiments using NASA satellites, microwave and cable television, and computer- assisted instruction. Currently they are applying High Performance Computing and Communications (HPCC) technologies to health care-related projects involving, for example, telemedicine, testbed networks, virtual reality, and imaging. Computer-based "Expert" systems that will make available to practitioners the knowledge of highly trained specialists have been devised in several medical fields. Another program, the Visible Human, has created, in complete anatomical detail, three-dimensional representations of the male and female human body, resulting in a large digital image library of volumetric data. "The Learning Center," a facility that makes available for on- site review the latest hardware and software in health sciences education, has been opened within the Lister Hill Center.

Established by Congress in 1988, the National Center for Biotechnology Information, has assumed a leadership role in developing information services for biotechnology--the task of storing and making accessible the staggering amounts of data about the human genome resulting from genetic research at the NIH and laboratories around the nation. NCBI is a recognized leader in basic research in computational molecular biology, and is also responsible for developing innovative computer solutions for the management and dissemination of the rapidly growing volume of genome information. In 1992, NCBI began distributing GenBank®, a collection of all known DNA sequences, and in 1996 it put the Human Gene Map on the World-Wide Web.

Toxicology and Environmental Health Program (TEHIP)

The TEHIP Program was established in 1967 to provide national access to information on toxicology, and is charged with setting up computer databases from the toxicology literature and from files of both governmental and nongovernmental collaborating organizations. Among the databases developed by TEHIP are TOXLINE® (Toxicology Information Online), CHEMLINE®, and CHEMID®. The latter two are chemical directory files. TEHIP also implemented the TOXNET® (Toxicology Data Network) system of 12 toxicologically oriented data banks useful in chemical emergency response and other applications.

Grant Programs

The Extramural Programs Division of NLM provides a variety of grants to support research and development activities leading to the better management, dissemination, and use of biomedical knowledge. Grants are available to support research in medical informatics, health information science, and biotechnology information, as well as for research training in these areas. Network planning and development grants support computer and communication systems in medical centers and health institutions, and the study of new opportunities with high-speed computer networks in the health sciences. Health science library resource grants assist in improving information access and services for health professionals. Research and publications in the history of medicine and the life sciences are also supported.

Statistical Profile of NLM: (September 30, 1996) Staff (full-time equivalents) - 575; Appropriation (FY 1997) - $141,000,000; Articles indexed (all databases) - 336,000; Circulation requests filled - 416,000; Collection (book and nonbook items) - 5,186,000 ; Computerized searches (all databases) - 7,400,000; Journals indexed (for *Index Medicus*) - 3,100; Serial titles received - 22,600; Titles cataloged - 20,400.

For Visitors: Metrorail--NLM is 300 yards south of the Medical Center stop on the Red Line.

Address: National Library of Medicine, 8600 Rockville Pike, Bethesda, MD 20894; **Phone:** 1-800-272-4787 (health professional inquiries); (301) 496-6308 (public information).

Tours : Tours are given Mon through Fri at 1 p.m. and start at the Visitors Center (Lobby of Bldg 38A, Lister Hill Center). **For group tours:** Call (301) 496-6308 or write to NLM's Public Information Office.

Reading Room Hours: (Main Reading Room) ***(Winter)*** Mon., Tues., Wed., Fri: 8:30 a.m. - 5:00 p.m.; Thurs: 8:30 a.m. - 9:00 p.m. (Reference Assistance available until 7:00 p.m.); Sat: 8:30 a.m. - 12.30 p.m. ***(Summer)*** Mon through Fri: 8:30 a.m. - 5:00 p.m.; Sat: 8:30 a.m. - 12.30 p.m. **History of Medicine Division Hours:** Monday through Friday: 8:30 a.m. - 5:00 p.m.

For more information about the programs described in this Fact Sheet, contact the Office of Public Information, NLM (see address above); **Email:** publicinfo@nlm.nih.gov ; **World-Wide Web site:** http://www.nlm.nih.gov

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U.S. National Library of Medicine (NLM)
http://www.nlm.nih.gov/
Last updated: 16 January 1997

Appendix 3

U.S. National Library of Medicine
National Institutes of Health
FACT SHEET

GRATEFUL MED®

Thousands of new books and articles in biomedicine are published every month. How can a health professional or investigator easily locate literature relevant to a particular area of patient care or research?

Since the early 1970's, the National Library of Medicine (NLM) has made searching the biomedical literature faster and easier by providing online information retrieval on the MEDLARS®, (MEDical Literature Analysis and Retrieval System) family of databases. MEDLINE® -- NLM's premier database -- has over 7 million citations to biomedical articles and is searched more than eighteen thousand times a day.

In order to make searching even easier and provide a user-friendly way to use the MEDLARS system, NLM, in 1986, developed a software package called Grateful Med®. The simplicity and efficiency of searching with Grateful Med have made it immensely popular, more than 60,000 copies of the software have been sold since its introduction.

Grateful Med is available for the IBM PC or compatible personal computers (Version 6.5, released in Feb 1994) and for Apple Macintosh computers (Version 2.1, release in summer 1994).

Document Ordering

The "Loansome Doc® " feature of Grateful Med can be used to order full-text articles you select from the references you retrieve in your searches. This feature is made available by a medical library in your region with which you set up an agreement for this service.

How it works

To begin your search, Grateful Med provides an input screen for the database you choose to search and helps you select appropriate search terms. You may enter terms of your own choosing or browse and select from over 16,000 terms from NLM's controlled vocabulary known as MeSH® (Medical Subject Headings). Any combination of terms may be selected.

You then construct your search by entering relevant terms or perhaps an author's name or both. Terms selected from the MeSH display will be automatically transferred to the Input Form Screen as shown in the example. Once the terms have been selected, you decide whether or not to retrieve author-generated abstracts (available with 75% of current MEDLINE citations), and finally instruct Grateful Med to run the search. (The cost of using Grateful Med tends to be low in part because selecting the search terms is done before connecting to the NLM computer.)

Grateful Med will then connect to the NLM computer and transmit the search commands. After it connects to the NLM host computer which carries the databases, it runs the search and downloads the resulting citations onto your computer disk. You can stop the downloading of references at any time.

After downloading is finished, and you are no longer connected to the NLM computer, Grateful Med presents each citation for review. The citation includes the authors' names, the title of the article, and information about the source of the article (journal, volume, date, page numbers, etc.). The abstracts (if you selected to retrieve them) and the MeSH subject headings may also be displayed. Citations can be printed on a printer, or written to a file which you designate. Grateful Med can also analyze the citations selected as relevant and suggest terms from MeSH that may be helpful for future searches.

Hardware/Software Requirements

Grateful Med requires:

IBM PC or compatible

- 512K RAM available (640K recommended)
- DOS 3.0 or higher
- 1.9 - 2.4 MB of free hard disk space
- Hayes® SmartModem or fully compatible modem, or direct access to Internet, or a Novell® communications server

Macintosh

- Any of the Apple Macintosh computers with at least 1 MB RAM
- System 6.0.4 or higher
- Hayes® SmartModem® or fully compatible modem, or access to Internet using MacTCP

Other requirements

In order to access the MEDLARS system using Grateful Med a user must have a User ID code and password on the MEDLARS system. An application form for the User ID code and password is included with Grateful Med or you can request an application form by contacting:

MEDLARS Management Section
National Library of Medicine
8600 Rockville Pike
Bethesda, MD 20894
Tel: 1-800-638-8480
mms@nlm.nih.gov

This application should be completed and mailed or faxed to the MEDLARS Management Section. The processing of this application takes approximately one week from receipt. You will be sent via U.S. Mail the User ID code and password as well as a list of network phone numbers from which you can select

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local access numbers.

Used as a teaching tool in schools

Many medical, nursing, and dental schools have introduced classes in information retrieval incorporating Grateful Med as a literature-searching tool. The National Library of Medicine will provide access to MEDLARS searching for students at reduced rates for a 2-year period.

Attention Systems Designers

The IBM/PC version of Grateful Med includes a "Search Engine" that will permit those who are creating customized information systems or artificial intelligence programs to include the Grateful Med search capability. For example, an artificial intelligence information system developed at NLM (AI/RHEUM) utilizes the Grateful Med search engine in its software to automatically retrieve references and abstracts pertinent to the question at hand.

Costs

With the exception of CHEMLINE® and TOXLIT®, all databases accessible by Grateful Med are charged at the rate of about $18/hour. The average cost of a Grateful Med search of these files is between 1 and 2 dollars.

Because NLM pays royalties for the use of data in CHEMLINE and TOXLIT, the charge for access to these databases is considerably higher.

How to Order

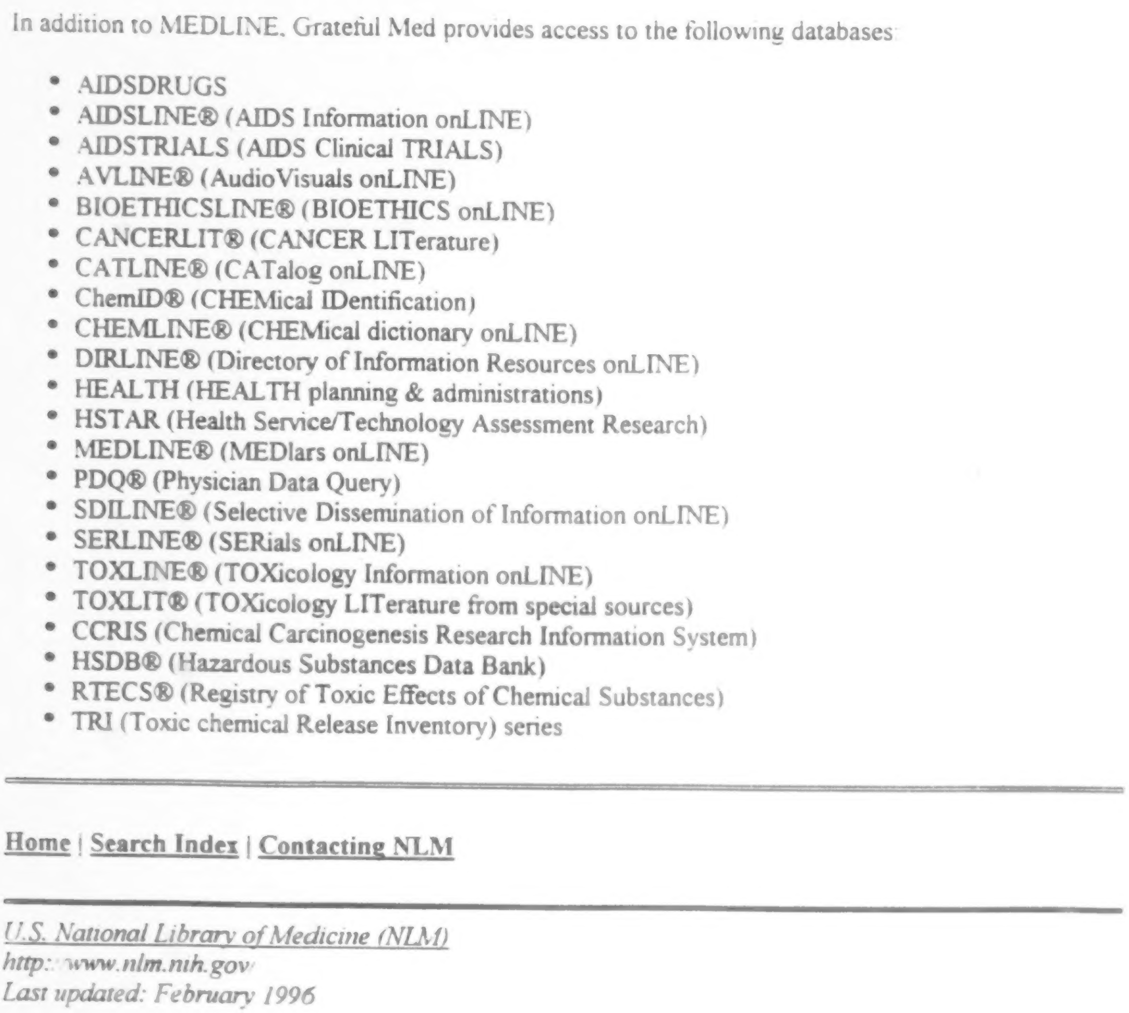
Grateful Med is sold in the United States and Canada by the National Technical Information Service for $29.95 pre-paid. Non-prepaid orders, purchase orders, etc., require $7.50 extra. Orders for Grateful Med may be placed to the National Technical Information Service using the phone number provided below. A User's Guide and an application form for a User ID code to MEDLARS are also included in the package. Each copy comes with a separate tutorial program called "How To" which provides interactive instruction in computerized literature searching with Grateful Med. To order, write or call:

National Technical Information Service
U.S. Department of Commerce
5285 Port Royal Road
Springfield, VA 22161
Tel: (800) 423-9255

- Order number for IBM version: **PB92-105444/GBB**
- Order number for Macintosh version: **PB93-502433**

(Phone orders will be accepted for credit card or deposit account orders only.)

If you have questions about the Grateful Med program, please contact MEDLARS Management Section (see phone number and address above).



In addition to MEDLINE, Grateful Med provides access to the following databases:

- AIDSDRUGS
- AIDSLINE® (AIDS Information onLINE)
- AIDSTRIALS (AIDS Clinical TRIALS)
- AVLINE® (AudioVisuals onLINE)
- BIOETHICSLINE® (BIOETHICS onLINE)
- CANCERLIT® (CANCER LITerature)
- CATLINE® (CATalog onLINE)
- ChemID® (CHEMical IDentification)
- CHEMLINE® (CHEMical dictionary onLINE)
- DIRLINE® (Directory of Information Resources onLINE)
- HEALTH (HEALTH planning & administrations)
- HSTAR (Health Service/Technology Assessment Research)
- MEDLINE® (MEDlars onLINE)
- PDQ® (Physician Data Query)
- SDILINE® (Selective Dissemination of Information onLINE)
- SERLINE® (SERials onLINE)
- TOXLINE® (TOXicology Information onLINE)
- TOXLIT® (TOXicology LITerature from special sources)
- CCRIS (Chemical Carcinogenesis Research Information System)
- HSDB® (Hazardous Substances Data Bank)
- RTECS® (Registry of Toxic Effects of Chemical Substances)
- TRI (Toxic chemical Release Inventory) series

U.S. National Library of Medicine (NLM)
http://www.nlm.nih.gov/
Last updated: February 1996

Appendix 4

NATIONAL INSTITUTES OF HEALTH

NATIONAL LIBRARY OF MEDICINE

FACT SHEET

A World of Knowledge for the Nation's Health

January 1995

NLM DATA ON CD-ROM

The National Library of Medicine's computerized store of journal article references is available in several forms. References are published monthly in the *Index Medicus*® and are available through the MEDLINE® database and other NLM online files. The NLM leases MEDLINE and other databases on magnetic tape to many licensees, both domestic and abroad. Some of these licensees use NLM databases to create CD-ROM products. The following is a list of those licensees who, at the time of this writing, have produced CD-ROM products using leased NLM data. For information about their products, we suggest you contact these licensees.

Aries Systems Corporation
200 Sutton St.
Andover, MA 01810
508-975-7570

CD-Plus, Inc.
333 Seventh Avenue, 6th Floor
New York, NY 10001
212-563-3006

DIALOG Information Services
3460 Hillview Avenue
Palo Alto, CA 94304
415-858-2700; 800-334-2564

DNASTAR, Inc.
1228 S. Park St.
Madison, WI 53715
608-258-7420

EBSCO Electronic Information
P.O. Box 325 447 Old Boston Road, Suite 10
Topsfield, MA 01983
508-538-8500; 800-221-1826

Electronic Press, LTD.
101 Rogers St.
Cambridge, MA 02124
617-225-9023

Health Care Information, Inc.
2335 American River Drive, Suite 307
Sacramento, CA 95825
916-648-8075; 800-468-1128

National Information Service Corp.
Wyman Towers Suite #6
3100 St. Paul St.
Baltimore, MD 21218
410-243-0797
(POPLINE® only)

SilverPlatter Information
100 River Ridge Drive
Norwood, MA 02062-2599
617-769-2599; 800-343-0064

Teton Data Systems
235 East Broadway
P.O. Box 3082
Jackson, WY 83001
307-733-9528; 800-755-7828

WLN
P.O. Box 3888
Lacy, WA 98503-0888
800-342-5956
(CATLINE® only)

Related NLM fact sheets available from the Library's Public Information Office: NLM Online Databases; International MEDLARS® Centers; Grateful Med®; MEDLINE Use by Physicians; NLM Policy on Database Pricing; and NLM Online Services Network Program Policy Statement.

Bountiful Harvest: Aquaculture and Agriculture Information Services for the Pacific

Eileen Herring
Science & Technology Reference Department
University of Hawai'i at Manoa Library
Honolulu, Hawai'i

Introduction

The Science and Technology Reference Department of the University of Hawai'i at Manoa Library provides two specialized information services to the people of the United States affiliated Pacific Islands. These services are the PRAISE (Pacific Regional Aquaculture Information Service for Education) program and the ADAP (Agricultural Development in the American Pacific) Project, designed to supply literature searches and document delivery on topics in aquaculture, marine resources and all aspects of agriculture. They are made available through the cooperative efforts of the Library, the Center for Tropical and Subtropical Aquaculture, the Sea Grant Pacific Program and the Agricultural Development in the American Pacific Project.

The PRAISE program provides information access for the aquaculture and marine resources communities in the Pacific. The University of Hawai'i at Manoa Library's agricultural information service is provided through the ADAP Project.

The PRAISE Program

The PRAISE program was implemented in 1988 under the United States Department of Agriculture Regional Aquaculture Center Program and is currently supported by funds provided by the Center for Tropical and Subtropical Aquaculture (CTSA) and by the Sea Grant Pacific Program. PRAISE provides three separate services: literature search services, document delivery, and the *PRAISE Pages*.

Anyone who lives anywhere in the United States affiliated Pacific can use PRAISE to obtain information on aquaculture or marine resources. There are no restrictions as to institutional affiliation. PRAISE provides literature searches that reveal the most current articles for researchers or for aquaculture Extension agents with clients in need of information on specific problems. PRAISE literature search services are also available to students whose local library does not have access to aquaculture or marine information needed for class research and reports.

The electronic databases used for PRAISE literature searches all contain records for journal articles in specific subject areas such as aquatic sciences, agriculture, biology, medicine, or engineering. Each computer record or *citation* of a journal article includes identifiers such as the author's name, article title, the name of the journal in which it was published, the volume number, issue and pages on which it appears, and the publication year. Most of these citations also contain a short summary of the article as well as subject headings and descriptors, but they do not contain the entire text of the article.

Literature search requests should be specific, but not overly so. If the request terms are too general, the list that is generated may contain too many citations, or may not contain the specific information that your client needs. If the request is too specific, there may not be any published literature available on the topic. Of course, if the University of Hawai'i PRAISE Librarian needs clarification of your request, you will be contacted before the literature search is begun.

As information requests are received at the Library, the PRAISE Librarian decides which databases are appropriate for the request. Most requests for aquaculture and marine information can best be answered using the *Aquatic Sciences and Fisheries Abstracts* database. For some searches, other databases such as *AGRICOLA* (the general agricultural database developed by the United States National Agricultural Library), *Biological Abstracts* (basic biological research), or *CAB Abstracts* (the British general agricultural database) may be more useful.[1] A list of the citations and abstracts which result from the search is printed and then transmitted by FAX or mailed to the requester.

> For example, if a person needs information about the impact of shrimp farming on mangrove ecosystems, the PRAISE Librarian would search the *Aquatic Sciences and Fisheries Abstracts* database since articles dealing with freshwater or marine environments are included. The appropriate search strategy in this case would include the keywords *shrimp farm* and *mangrove*. The search strategy and a portion of the printout which results from this search is shown in Appendix 1.

Residents of the United States affiliated Pacific may obtain copies of articles from PRAISE literature searches at no charge. Photocopies of articles that cannot be found in local resources can be obtained by returning a copy of the journal article list to the PRAISE office with your selections noted. If these items are in the collection at the University of Hawai'i at Manoa Library, photocopies will be sent by mail. Only items that are in the Library are available through PRAISE. You will be notified if any articles are not available.

The *PRAISE Pages* are bibliographies on topics of current interest to the Pacific aquaculture community. Past topics have included various aspects of giant clam culture, sponge culture and virus diseases of shrimp. A printed version of *PRAISE Pages* appears in the CTSA publication *Regional Notes*. The current *PRAISE Pages* are also available on the World Wide Web at: http://lama.kcc.hawaii.edu/praise/ . Photocopies of most of the articles listed on *PRAISE Pages* may be obtained from the PRAISE Librarian.

There are a number of ways to utilize PRAISE services. If the request is not urgent and/or other technology is not available, requests can be mailed. Requests can also be made by FAX, phone, or E-mail. All of the addresses and phone numbers are included in Appendix 2.

The ADAP Project

The ADAP Project was developed to encourage collaboration and cooperation in research, extension and instruction activities among the five Land Grant institutions in the American Pacific. The five institutions are the American Samoa Community College, the College of Micronesia, the Northern Marianas College, the University of Guam and the University of Hawai'i. The ADAP Project is funded by a grant from the United States Department of Agriculture Cooperative State Research, Education and Extension Service and provides three separate services: literature searches, document delivery, and *ADAP Publications*. *ADAP Publications* were developed to meet the information needs of the participating Pacific institutions and can be purchased through the University of Hawai'i ADAP office.

All ADAP literature search and document delivery services are available without charge to anyone associated with the five participating Land Grant institutions. Students at any of these institutions can request these services through their librarians or faculty members. Farmers and others working in agriculture have access to these services through their Extension agents. Agricultural information searches generally use both the *AGRICOLA* and *CAB Abstracts* databases. Both of these general agricultural databases also include a wide range of information on basic biology of economically important plants and animals; human nutrition; and ecology and the environment. Although these databases cover many of the same topics, they index different journals so searching both provides a more complete citation listing. For some inquiries, especially those concerning nutrition or insect vectors of human and animal diseases, *MEDLINE*.[2] may be searched in addition to *AGRICOLA* and *CAB Abstracts*.

> For example, an Extension agent helping a taro farmer with a disease infecting his plants could request a literature search for the most current information on taro diseases. In this case, the search strategy used by the ADAP Librarian would be a little more complicated than that shown for shrimp farming in the previous example. To get a complete listing, the search request should also include the botanical name for *taro*. This will avoid the confusion that often arises when the same common name is used for more than one crop plant. The common name *yam* in the United States often refers to a type of *sweet potato*, a species of *Ipomea*. In the Pacific

> region, *yam* usually refers to a species of *Dioscorea*. In addition to including multiple names for the crop, this search should also include instructions to search for terms referring to diseases or to pathogens. It can also be limited to the most recent entries in the database to supply the most current information. A sample citation resulting from this search in the *AGRICOLA* database is shown in Appendix 3.

After the requested ADAP literature searches are received, the client may obtain photocopies of any journal articles or conference papers available in the University of Hawai'i at Manoa Library in the same way as PRAISE requests are obtained. Simply return a copy of the literature search with the items clearly marked that you wish to obtain.

All ADAP services can also be requested in several ways. Librarians and staff members who are associated with any of the five Land Grant institutions can obtain ADAP information services through their local ADAP Coordinator. Requests may also be made directly through the University of Hawai'i ADAP office by mail, FAX, phone or E-mail. The names of local ADAP Coordinators at each institution, and the University of Hawai'i mail and E-mail addresses, FAX and telephone numbers are included in Appendix 4.

Literature search results as well as any photocopies of articles can be sent to you by mail. If requested, search results may also be sent by FAX, E-mail or as ASCII files on diskette.

Conclusion

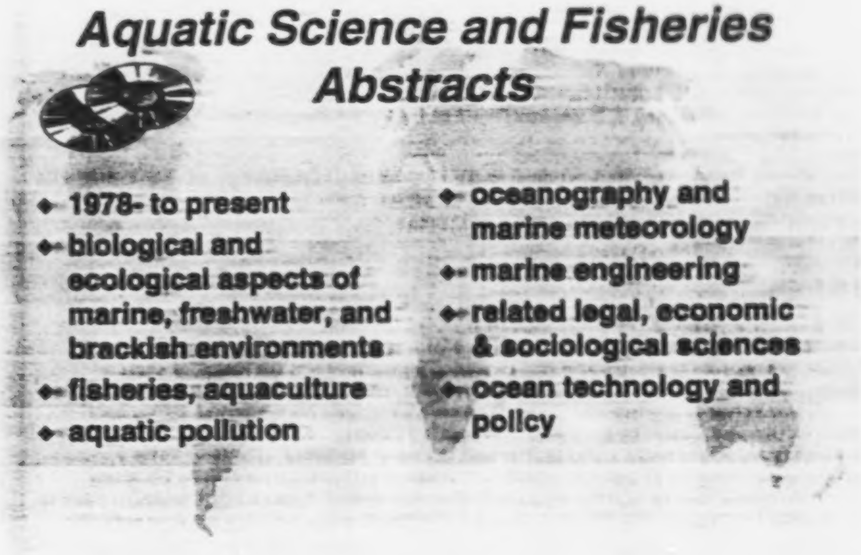
The librarians of the Science and Technology Reference Department at the University of Hawai'i at Manoa Library are striving to provide the best possible service to the United States affiliated Pacific through the PRAISE program and ADAP Project. Everyone involved in providing these information services is working to ensure that the information needs of the people in this region are met. Any suggestions or comments on the programs are encouraged. Ideas about other science subject areas that would be useful or suggestions of ways in which the services can be improved or made more convenient in the future are welcomed

Notes

1. Access to these databases is available on CD-ROM and online through various commercial sources including *Dialog*, a service mark of Knight-Ridder Information, Inc. For information about access to databases using *Dialog*, contact Knight-Ridder Information, Inc., 2440 El Camino Real, Mountain View, California 49040 U.S.A.

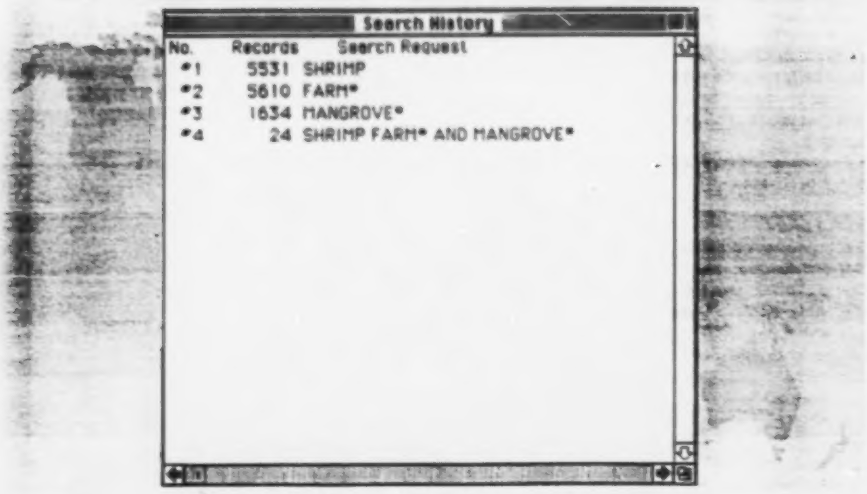
2. Cost-free access to *MEDLINE* is available through the United States National Library of Medicine on the Internet WWW at: http://www.nlm.nih.gov/

Appendix 1



Aquatic Science and Fisheries Abstracts

- 1978- to present
- biological and ecological aspects of marine, freshwater, and brackish environments
- fisheries, aquaculture
- aquatic pollution
- oceanography and marine meteorology
- marine engineering
- related legal, economic & sociological sciences
- ocean technology and policy



```
No.   Records  Search Request
*1     5531  SHRIMP
*2     5610  FARM*
*3     1634  MANGROVE*
*4       24  SHRIMP FARM* AND MANGROVE*
```

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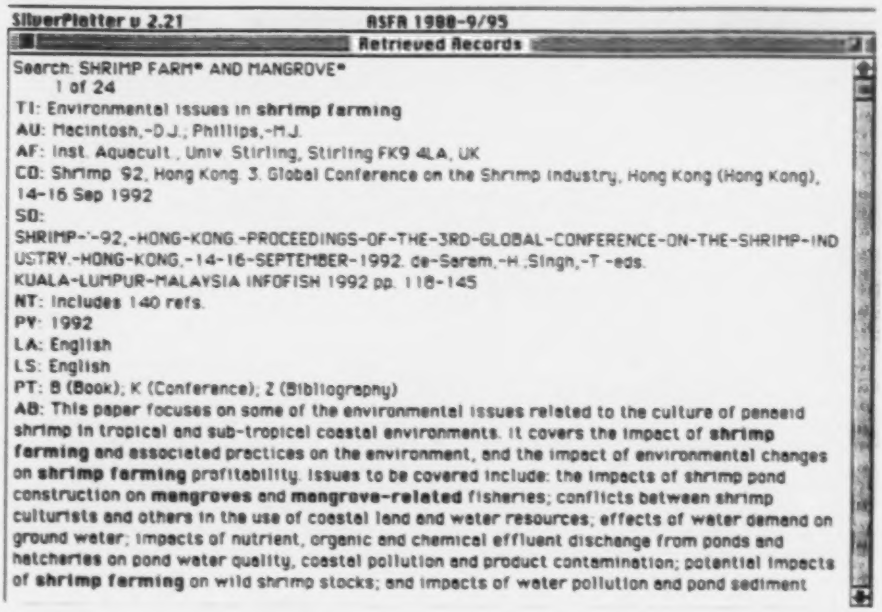


SilverPlatter v 2.21 **ASFR 1980-9/95**

Retrieved Records

Search: SHRIMP FARM* AND MANGROVE*

1 of 24

TI: Environmental issues in **shrimp farming**

AU: Macintosh,-D.J.; Phillips,-M.J.

AF: Inst. Aquacult., Univ. Stirling, Stirling FK9 4LA, UK

CO: Shrimp '92, Hong Kong. 3. Global Conference on the Shrimp Industry, Hong Kong (Hong Kong), 14-16 Sep 1992

SO: SHRIMP-'-92,-HONG-KONG.-PROCEEDINGS-OF-THE-3RD-GLOBAL-CONFERENCE-ON-THE-SHRIMP-INDUSTRY.-HONG-KONG,-14-16-SEPTEMBER-1992. de-Saram,-H.;Singh,-T.-eds. KUALA-LUMPUR-MALAYSIA INFOFISH 1992 pp. 118-145

NT: Includes 140 refs.

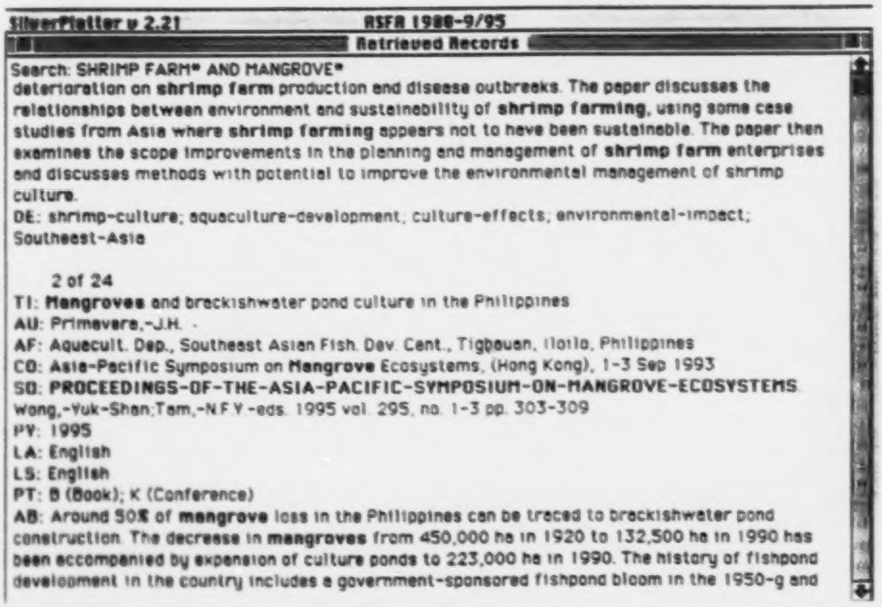
PY: 1992

LA: English

LS: English

PT: B (Book); K (Conference); Z (Bibliography)

AB: This paper focuses on some of the environmental issues related to the culture of penaeid shrimp in tropical and sub-tropical coastal environments. It covers the impact of **shrimp farming** and associated practices on the environment, and the impact of environmental changes on **shrimp farming** profitability. Issues to be covered include: the impacts of shrimp pond construction on **mangroves** and **mangrove-related** fisheries; conflicts between shrimp culturists and others in the use of coastal land and water resources; effects of water demand on ground water; impacts of nutrient, organic and chemical effluent dischange from ponds and hatcheries on pond water quality, coastal pollution and product contamination; potential impacts of **shrimp farming** on wild shrimp stocks; and impacts of water pollution and pond sediment



SilverPlatter v 2.21 **ASFR 1980-9/95**

Retrieved Records

Search: SHRIMP FARM* AND MANGROVE*

deterioration on **shrimp farm** production and disease outbreaks. The paper discusses the relationships between environment and sustainability of **shrimp farming**, using some case studies from Asia where **shrimp farming** appears not to have been sustainable. The paper then examines the scope improvements in the planning and management of **shrimp farm** enterprises and discusses methods with potential to improve the environmental management of shrimp culture.

DE: shrimp-culture; aquaculture-development; culture-effects; environmental-impact; Southeast-Asia

2 of 24

TI: **Mangroves** and brackishwater pond culture in the Philippines

AU: Primavera,-J.H. -

AF: Aquacult. Dep., Southeast Asian Fish. Dev. Cent., Tigbauan, Iloilo, Philippines

CO: Asia-Pacific Symposium on **Mangrove** Ecosystems, (Hong Kong), 1-3 Sep 1993

SO: **PROCEEDINGS-OF-THE-ASIA-PACIFIC-SYMPOSIUM-ON-MANGROVE-ECOSYSTEMS.** Wong,-Yuk-Shan;Tam,-N.F.Y.-eds. 1995 vol. 295, no. 1-3 pp. 303-309

PY: 1995

LA: English

LS: English

PT: B (Book); K (Conference)

AB: Around 50% of **mangrove** loss in the Philippines can be traced to brackishwater pond construction. The decrease in **mangroves** from 450,000 ha in 1920 to 132,500 ha in 1990 has been accompanied by expansion of culture ponds to 223,000 ha in 1990. The history of fishpond development in the country includes a government-sponsored fishpond bloom in the 1950-g and

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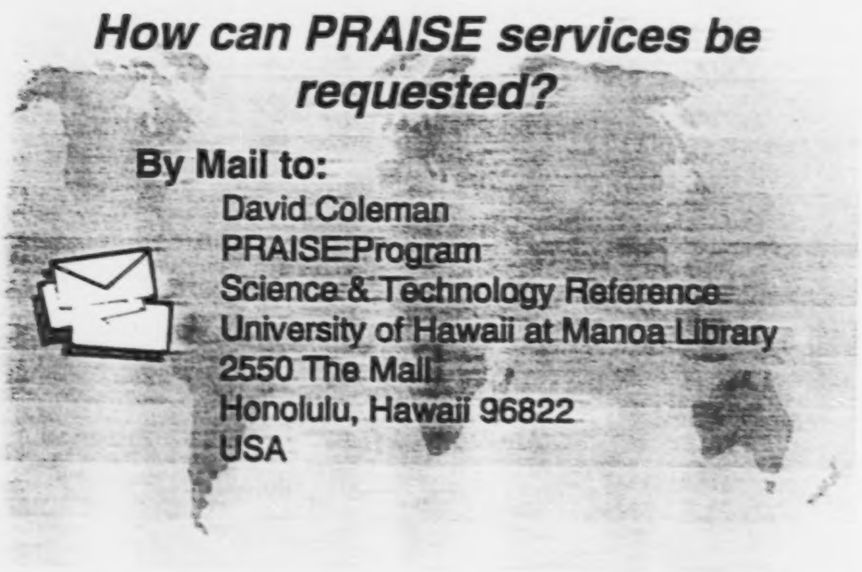
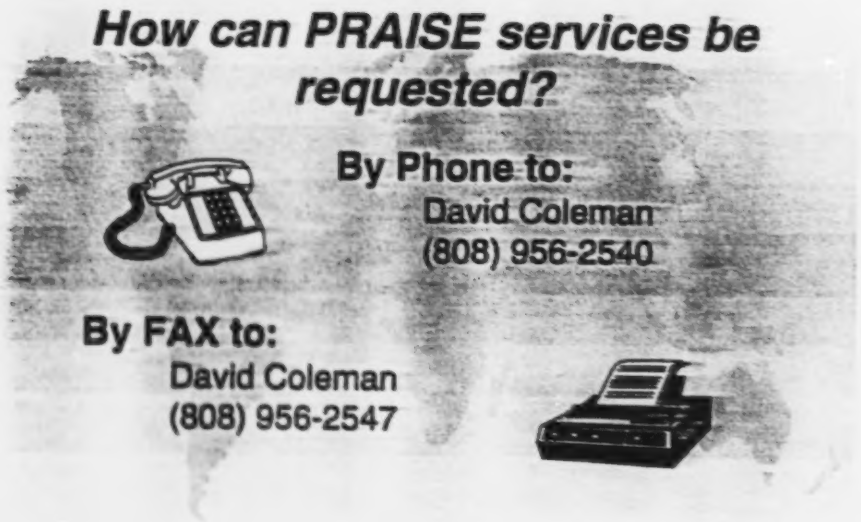
Appendix 2



How can PRAISE services be requested?

By Mail to:

David Coleman
PRAISE Program
Science & Technology Reference
University of Hawaii at Manoa Library
2550 The Mall
Honolulu, Hawaii 96822
USA



How can PRAISE services be requested?

By Phone to:

David Coleman
(808) 956-2540

By FAX to:

David Coleman
(808) 956-2547

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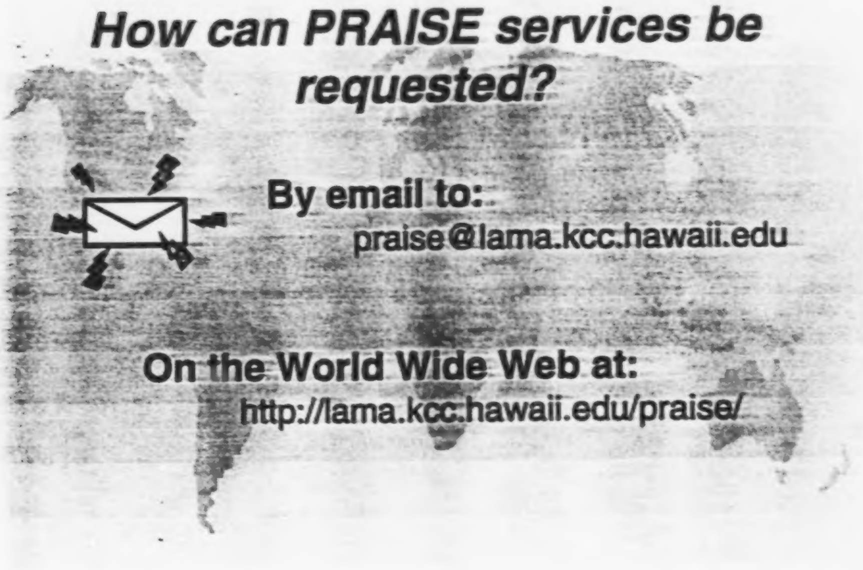

How can PRAISE services be requested?

By email to:
praise@lama.kcc.hawaii.edu

On the World Wide Web at:
http://lama.kcc.hawaii.edu/praise/

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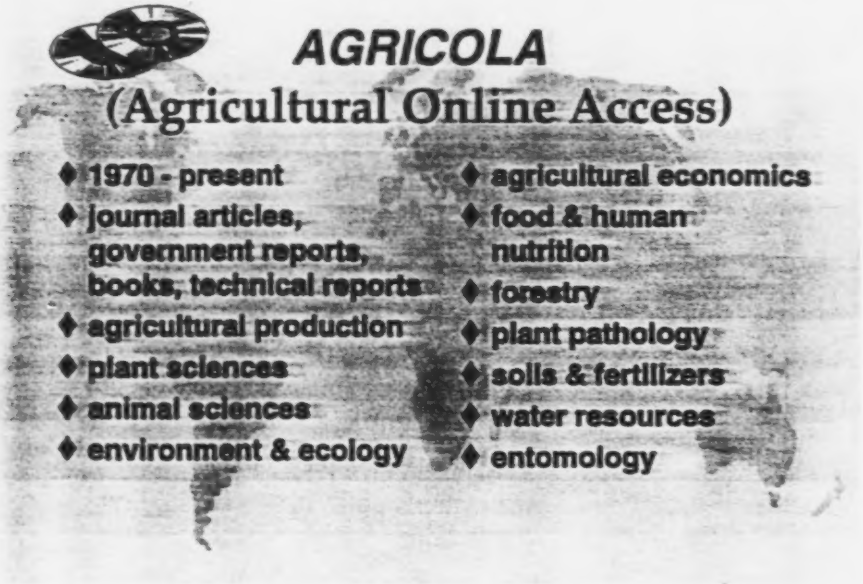
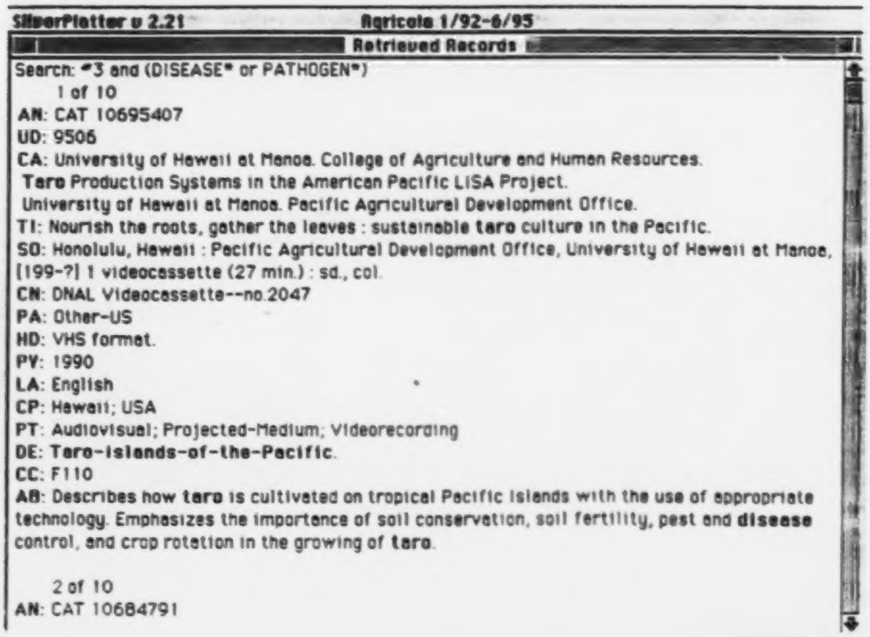
Appendix 3



AGRICOLA
(Agricultural Online Access)

- 1970 - present
- journal articles, government reports, books, technical reports
- agricultural production
- plant sciences
- animal sciences
- environment & ecology
- agricultural economics
- food & human nutrition
- forestry
- plant pathology
- soils & fertilizers
- water resources
- entomology



```
Search: *3 and (DISEASE* or PATHOGEN*)
      1 of 10
AN: CAT 10695407
UD: 9506
CA: University of Hawaii at Manoa. College of Agriculture and Human Resources.
 Taro Production Systems in the American Pacific LISA Project.
 University of Hawaii at Manoa. Pacific Agricultural Development Office.
TI: Nourish the roots, gather the leaves : sustainable taro culture in the Pacific.
SO: Honolulu, Hawaii : Pacific Agricultural Development Office, University of Hawaii at Manoa,
[199-?] 1 videocassette (27 min.) : sd., col.
CN: DNAL Videocassette--no.2047
PA: Other-US
HD: VHS format.
PY: 1990
LA: English
CP: Hawaii; USA
PT: Audiovisual; Projected-Medium; Videorecording
DE: Taro-islands-of-the-Pacific.
CC: F110
AB: Describes how taro is cultivated on tropical Pacific Islands with the use of appropriate
technology. Emphasizes the importance of soil conservation, soil fertility, pest and disease
control, and crop rotation in the growing of taro.

      2 of 10
AN: CAT 10684791
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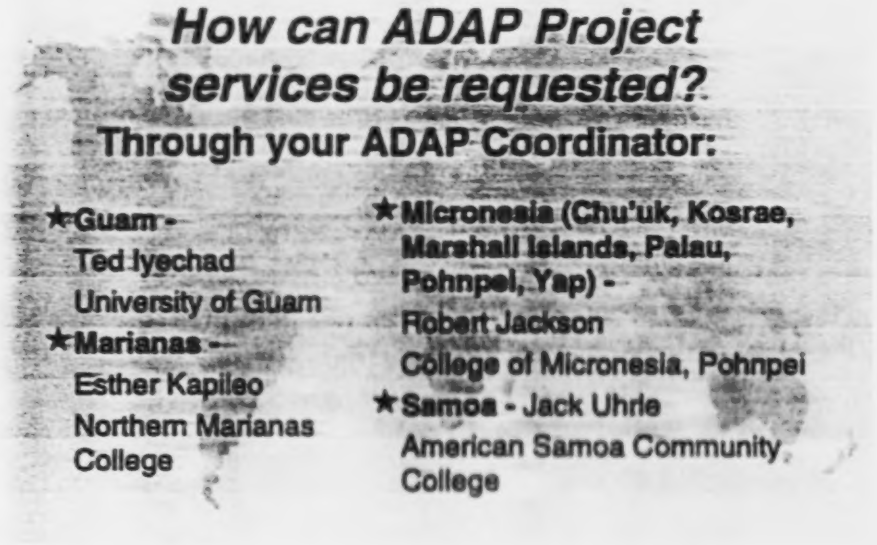
Appendix 4



How can ADAP Project services be requested?

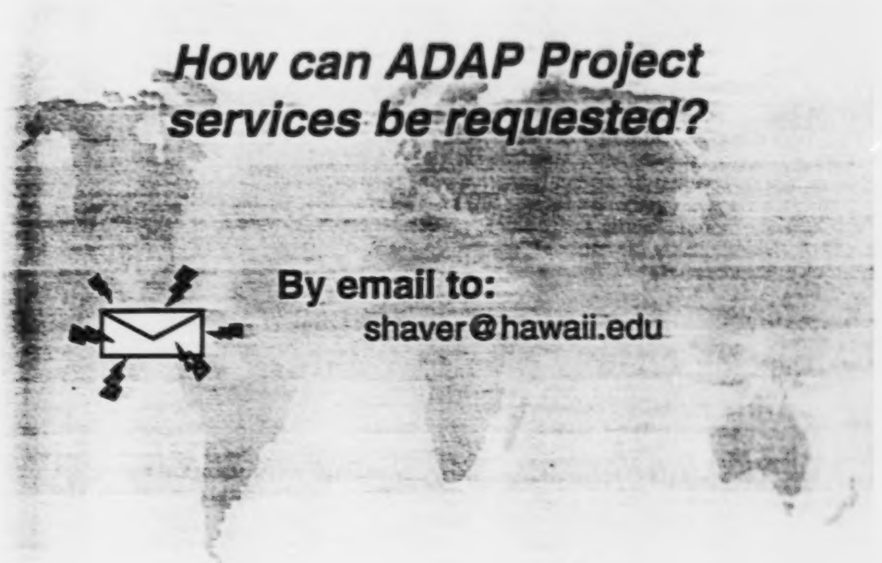
Through your ADAP Coordinator:

★**Guam** -
Ted Iyechad
University of Guam

★**Marianas** -
Esther Kapileo
Northern Marianas College

★**Micronesia (Chu'uk, Kosrae, Marshall Islands, Palau, Pohnpei, Yap)** -
Robert Jackson
College of Micronesia, Pohnpei

★**Samoa** - Jack Uhrle
American Samoa Community College



How can ADAP Project services be requested?

By email to:
shaver@hawaii.edu

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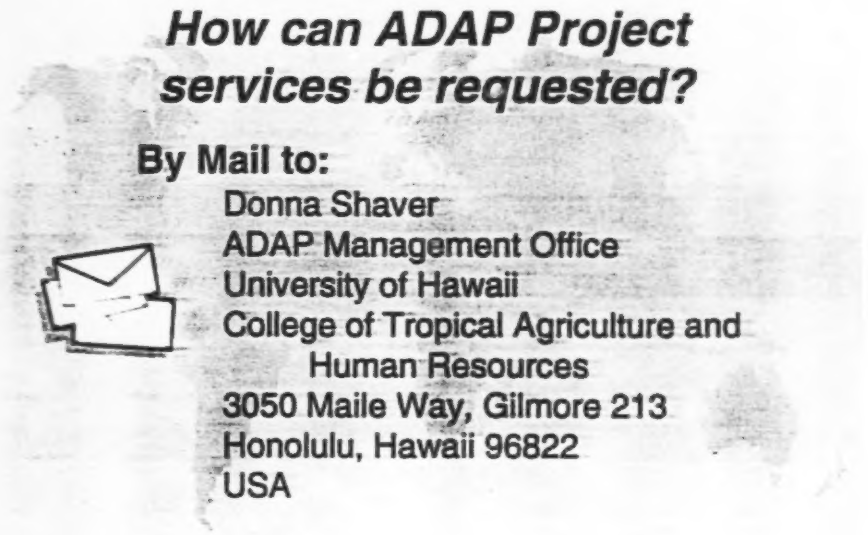
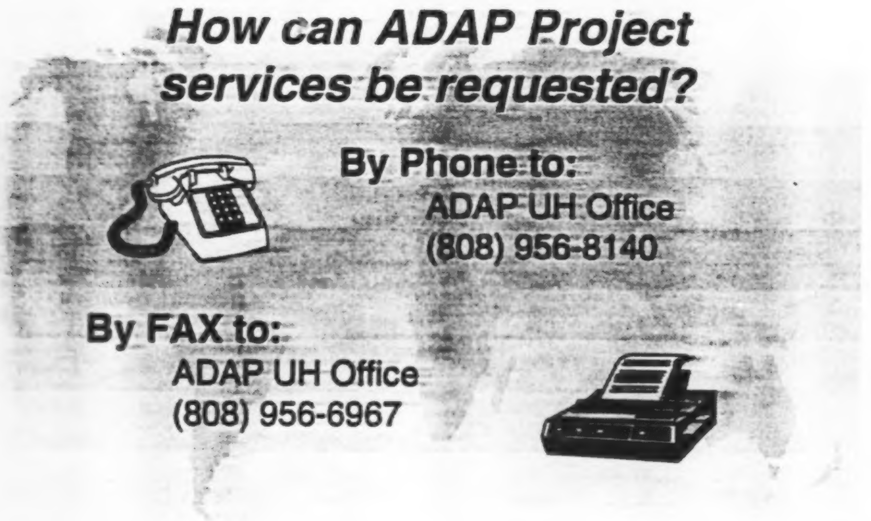


How can ADAP Project services be requested?

By Mail to:

Donna Shaver
ADAP Management Office
University of Hawaii
College of Tropical Agriculture and
Human Resources
3050 Maile Way, Gilmore 213
Honolulu, Hawaii 96822
USA



How can ADAP Project services be requested?

By Phone to:

ADAP UH Office
(808) 956-8140

By FAX to:

ADAP UH Office
(808) 956-6967

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Waan Aelōñ Kein: Jodrikdrik Ñan Jodrikdrik Ilo Ejmour
The *Canoes of These Islands* Project and Marshall Islands *Youth to Youth in Health*

Alson J. Kelen and Dennis Alessio
Marshall Islands Waan Aelōñ Kein -- Canoes of These Islands Project
Majuro, Republic of the Marshall Islands

Introduction

Since 1975, a growing interest in outrigger canoes has developed as Pacific Islanders realized traditional canoe culture had all but disappeared. In Micronesia, although people are still using outrigger canoes in the outer islands for fishing and transportation, traditional knowledge and skills are being lost at an unprecedented rate. Consequently, there is an urgency to document and preserve the canoe building process. However, storing our traditional knowledge and skills in an archive for the benefit of our future generations is not enough. Transferring this knowledge and the skills to our youth today as an ongoing part of their lives is also necessary.

Additionally, although it might not seem so on our islands, many of our young people are concerned about their ability to survive in the modern world. The increased availability of outrigger canoes can make the difference between near economic self-sufficiency or the need for massive government subsidies. With the pending loss of traditional canoe building skills, the outer island communities are at risk of losing both a cultural and an economic resource.

With these factors in mind, the *Marshall Islands Waan Aelōñ Kein -- Canoes of These Islands* Project formally began in 1989.

Waan Aelōñ Kein -- The *Canoes of These Islands* Project

Prior to beginning this project, it was easy to see that canoe building knowledge was not being passed on adequately. Most of the men building canoes were from an older generation and those few younger men involved generally were copying the work of others. They seemed to lack the traditional knowledge and theory to allow them to pass their skills on sufficiently to their descendants.

It is in this context that the *Waan Aelōñ Kein -- Canoes of These Islands* Project does its work.

A list of accomplishments since the project began in 1989 are shown in Appendix 1.

One of the major features of the project is working with Marshallese young people or "the foundation of tomorrow" in transferring canoe building knowledge and skills. Beginning with the recording phase, involvement of these young people was one of the main goals. Adopted as the focus of *Waan Aelõñ Kein -- Canoes of These Islands* was training in canoe building, canoe maintenance, sailing, documentation and management.

Since the beginning of this project, a widespread feeling has developed that traditional canoes do have their place in outer island settings, both practically for subsistence living and intrinsically as a symbol and medium for training the youth about their heritage and identity. Involvement in the project ultimately provides Marshallese youth with a sense of pride and accomplishment.

The project also strengthens the existing links with Pacific networks for cultural events. One such instance was our participation in the *VI Festival of Pacific Arts* in Rarotonga, Cook Islands in October 1992 when our traditional voyaging canoe was a highlight of the *Festival*. This type of involvement with other Pacific nations stimulates an enormous amount of pride here that in turn excites and inspires more of the youth to become involved with the canoeing traditions in the Marshall Islands.

As the Project Director and one of the presenters of this paper, I first began my involvement in *Waan Aelõñ Kein -- Canoes of These Islands* through the training programs. I am very fortunate that I was able be part of these training programs. I now live a very happy and exciting life, because I am still a youth and am able to work with other youths. Together we will hold on to our past to make a difference in the future.

Youth To Youth In Health and Other Future Directions

At this time, eight energetic out-of-school Majuro youth between the ages of 18-25 are being taught how to sail and maintain our voyaging canoe *LAÑINMENTÕL*. This training will provide them practical skills for employment and a culturally enriching experience.

Our goal is to train these young men to build mid-size *tipñõl* style canoes in the 16-24 foot range. These canoes will then be used for sailing charters and subsistence fishing in Majuro and outer islands. They will be built under the direction of master canoe builders working alongside a master boat builder. The master boat builder will provide training in the use of contemporary materials and tools.

As the program continues, pilot canoe building projects will start on the outer islands with *Youth To Youth In Health* chapters. Eight out-of-school young men will be involved in each canoe building project on each island. The project will be led by both a master builder and an assistant master builder from each atoll and/or island under the supervision of the *Youth To*

Youth In Health staff. Once built, the canoe will be used in part to provide financial support to *Youth To Youth In Health* projects in conjunction with support to the projects of the outer islands *Youth To Youth In Health* chapters.

We are also planning to build local canoe houses and a Center where photographic exhibits, displays and other presentations about canoe building and sailing can be used to promote public awareness of this unique aspect of Marshallese life and culture.

Conclusion

The traditional knowledge steeped within the heritage of the Marshallese people has literally taken a back seat, so to speak, to rapid modernization and is at risk of being completely lost. In part, as a result of this modernization, the identity of our youth, especially young males, threatens to be undermined. Projects like *Waan Aelōñ Kein -- Canoes of These Islands* have the potential to instill pride and self-esteem in the Marshallese youth of today, so necessary to their healthy development and identity.

This project and its involvement with other Pacific nations stimulates an enormous amount of local pride. This in turn excites and inspires more young people to become involved with the canoeing traditions of the Marshall Islands, naturally feeding into supporting a subsistence lifestyle and economic growth as well as the unique quality of life exemplified with the everyday use of the canoe.

Publications

Alessio, Dennis F. (1989). "Report on a *Tipñōl* Canoe Hull Made of Sheets of C-Flex." Majuro, Marshall Islands: Alele Museum. (Unpublished manuscript).

________. (1989a). "The Jaluit *Mamel.*" *Waan Aelōñ Kein Report 1*. Majuro, Marshall Islands: Álele Museum. (Unpublished manuscript).

________. (1990). "The Likiep *Taburbur.*" *Waan Aelōñ Kein Report 2*. Majuro, Marshall Islands: Alele Museum. (Unpublished manuscript).

________. (1991a). "Traditional Measuring, Lashing and Construction Techniques of the Outrigger Canoes of Namdik (Namorik) Atoll." *Waan Aelōñ Kein Report 3*. Majuro, Marshall Islands: Alele Museum. (Unpublished manuscript).

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Appendix 1

Waan Aelōñ Kein -- Canoes of These Islands

Project Details 1989-1995

The *Waan Aelōñ Kein* project was designed to:

Document and conserve the designs and methods of traditional canoe building in the Marshall Islands

Stimulate a resurgence of interest in this art among the young,

Provide a symbol of national pride, achievement and identity, and ultimately

Revitalize subsistence and local market fisheries through economic survey's of outer islands boat usage, determining the economic potential of outrigger canoes of various sizes in comparison to outboard motor boat systems.

The *Waan Aelōñ Kein* Project has successfully completed:

Construction and recording of a traditional Jaluit outrigger canoe *(malmeo)* with contemporary materials for the hull.

Construction and recording of a traditional Likiep outrigger canoe (*taburbur*) with traditional materials.

Recording of the traditional Namorik outrigger canoes (various designs) built with traditional materials as well as the detailed documentation of the lashing techniques.

Conducted a training program integrated with the construction of a traditionally designed Namorik canoe using contemporary materials for the hull.

Recording of the traditional Ailuk outrigger canoes (various designs) built with traditional and contemporary materials.

Conducted a comparative economic survey of boat use and construction costs of a traditional 20' Marshallese sailing outrigger canoe of Ailuk Atoll with that of a 12' and 18' outboard motor systems.

Conducted a training maintenance program integrated with the complete reconstruction of a traditionally built 2 V Marshallese outrigger canoe using a combination of traditional and contemporary materials.

Construction and recording of a traditional Enewetak voyaging canoe (*walap*) with a combination of traditional and contemporary materials.

Organized Marshall Islands representation in the 1992 *VI Festival of Pacific Arts* in Rarotonga, Cook Islands during which the Enewetak voyaging canoe was officially deemed the fastest traditional craft in the entire Pacific.

Conducted a comparative economic survey of boat use and construction costs of a traditional 14' Marshallese sailing outrigger canoe used on Majuro Atoll with that of a 12' and 18' outboard motor system

Construction and recording of a traditional Ujae voyaging canoe *(walap)* with traditional materials, and a contemporary and traditional mat sail.

Picture This!
The Use of Graphics in Libraries

Margo Vitarelli
Koror, Palau

Background

In many Pacific Island communities, libraries are relatively new additions. For example, recently in the Republic of Palau, each of the village elementary schools established new school/ community libraries. As these types of libraries are established in remote communities, there may be a need to explain their function to rural audiences who have survived successfully without the benefit of books, maps, films, written records, newspapers or magazines. Librarians may find themselves having to explain to the community just what a library is, its purpose and how people can use a library to benefit their lives. So ... how do you "sell" your new establishment to a community of reluctant readers? And how do you create an attractive and entertaining environment inside your library?

First of all, you will need to know your audience and their needs. Secondly, you must be able to communicate with them. In the Pacific, generations of people have relied on oral communication to get ideas and information across. Although oral communication is still the foremost mode of communication, another effective way to communicate in the Pacific is through visual images.

Let's examine the impact that visual images generally have on all of us and then think of ways a librarian can use images to get a message across. To begin, we must realize that visual images are powerful. A simple photo, drawing, cartoon or diagram has the power to persuade, inform, stimulate, tell a story or trigger an emotion.

Impact of Visual Images

Going back to the beginning, it's a fact that a child recognizes images before speaking. We all know that the ability to recognize images on the printed page comes before the ability to read. Images, whether they be symbols, designs, photos or paintings continue to have an immediate effect even after we learn to speak and read. Unlike words, symbols do not need to be fully understood to evoke a strong emotional response. Visual communication is not only more immediate than words, it is also longer lasting. People remember what they see better than what they hear or read.

Visual images have the ability to influence our decisions. Businesses know this, using it to their advantage by bombarding us with images in magazines and on TV, on billboards and on products -- all in an effort to convince us to buy something, to do something or to think something. Logos, mascots, flags and symbols are all instantly recognizable images designed to trigger a response. An understanding of the power of visual images can help a librarian communicate more effectively with an audience.

Images can stand alone or appear in combination with words. Visual images can attract a viewer to text or be combined with text to get a message across. In many cases, text is the focus and images are used as "attention getters." In other instances, text is secondary or even unnecessary. In the case of maps, architectural plans, pie charts, bar graphs or diagrams, words cannot substitute for the image.

Graphic Design in the Library

Libraries in the Pacific are often multi-purpose establishments. They can function as learning centers, meeting halls, news and entertainment halls or a retreat for peace and quiet. The Pacific librarian too, may find him or herself functioning in multiple roles: as a community organizer, news dispenser, performer of "read-alouds," a computer operator, fundraiser, grantwriter or educator.

Whatever the role, the librarian will need to communicate with an audience, whether it be the school or the community. A knowledge and understanding of the effect of images on the viewer will enhance your communication skills. Insights into the tricks of graphic artists and marketing experts gives you an added advantage in connecting to the people visiting your library.

What's your message? You may need to let others know about an upcoming event, some important new information, or you may be planning a fund-raising event, writing a press release, having a contest, need to do some public relations work to get support or simply tell others what is available in the library. Once you know the message you want to communicate, the most effective technique is to see yourself as an entrepreneur with a product to sell. You are selling information, ideas, entertainment and resources. The product you are selling can help satisfy personal needs, lead to an awareness, a better life, health, happiness and success. Entrepreneurs use logos, signs, advertisements and posters to get their messages across. You can do the same! You can communicate in a variety of formats too. Librarians can make posters, brochures, flyers, signs, newsletters, post cards, letterheads, schedules, lists or even cartoons. For other ideas, see Appendix 1.

Tricks of the Trade

What should you know when using the printed word and visual images to communicate? Capturing your audience's attention and being persuasive are the most critical elements. A glimpse into the world of graphic design can give us some pointers.

Graphic design is the combination of print, illustration or photography, symbols and borders, and their arrangement on a surface. Graphic designers combine these elements to communicate a message convincingly. You can discover some of the basic keys to good visual communication by examining advertisements in any newspaper or magazine and asking which attract your attention?

First and foremost, be brief. Keep the text short. If your message is composed of rows and rows of text alone without any graphics, people may not read it and your message will be lost. Don't forget to use typefaces in a variety of sizes and shapes. Use catchy phrases and bold headlines that hook the reader. Use bright color. Add an element of surprise by including a strange or unusual picture or phrase. Give your graphic a personal touch by using the word "you." Know your audience's interests and appeal to their emotions, concerns or needs. Use humor or surprise your reader with the unexpected.

So, now you know the "rules," but what if your not an artist? How can you make your own graphics? You can use student art, trace images from books, use computer clip art or clip-art books and even cut out cartoons from newspapers. You can also photocopy images from other publications that can then be enlarged, reduced, recombined or changed and adapted to fit your needs. By manipulating existing images, you will be making them your own,

You can start a picture file. Whenever you see a graphic that you like or think you might use later, photocopy it and throw it in your personal clip art file for future use. Images that depict a Pacific setting, people and objects are especially effective. The best graphics are those that are clear, bold, show action, are rendered in crisp black and white and are related to local interests. Use the simple "cut and paste" method. Pleasingly arrange your bold, catchy headlines with your pictures and text. When you are satisfied with the arrangement, glue them to the page. All you will need are scissors, paper, glue, colored marking pens and a little imagination. Computers can help tremendously, but hand-done lettering is effective too. These ideas and others are summarized in Appendix 2.

Try to "localize" your publications. Add pictures of shells, geckos, tropical flowers, traditional patterns or borders, sea creatures or coconut trees. So many of the publications in our libraries depict images of a Western lifestyle which seem out of place when reproduced in local publications. Use familiar Pacific images so the viewer can easily relate to the flyer or poster being created. Some examples are shown in Appendix 3.

If you follow the simple guidelines presented and have fun creating your own original custom-made graphics to suit your unique island community, you will grab your audience's attention, sending the message, *This concerns you, it's about you and you are worth it.*

Appendix 1

DESIGN IN THE LIBRARY!
When would a librarian use visual design?

Make posters

Send out flyers

Make mailer post cards

Put cartoons in the local newspaper

Use photos with captions

Make bulletin boards

Create signs for the library

Have a library logo (or mascot) contest

Start a library newsletter

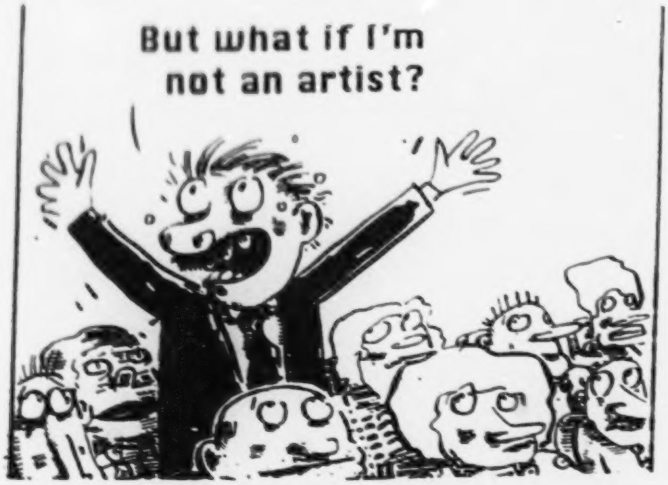
Decorate your booth at a local fair

Create charts showing library statistics

Design a questionaire for library users

Set up a book display

Appendix 2


But what if I'm not an artist?

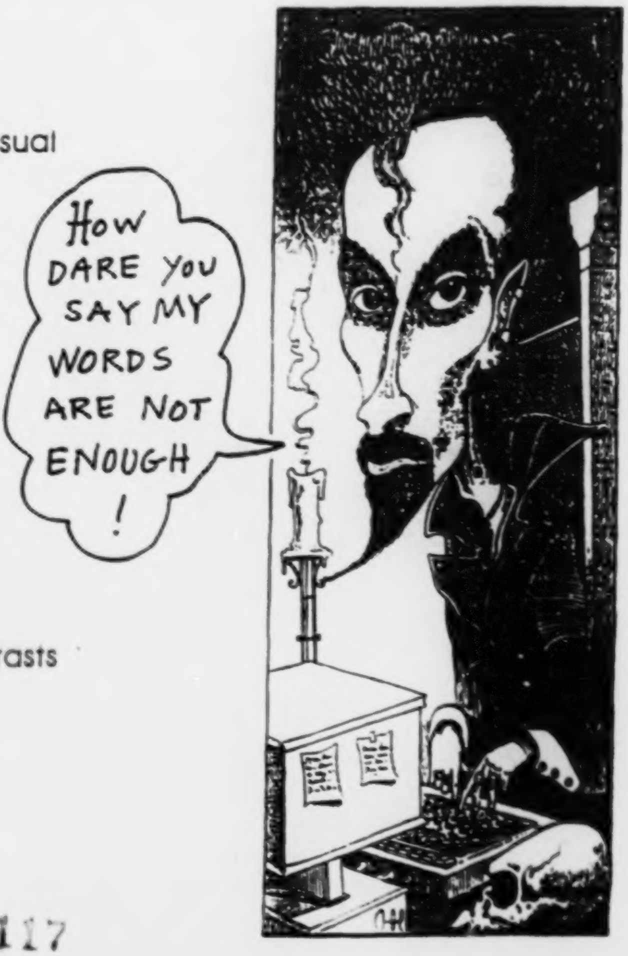
Librarians and teachers and ANYONE can create effective visual designs with impact by:

- tracing (who said it was wrong???)
- creating your graphics on the computer
- ordering books of "clip art" images
- saving graphics & text clipped from magazines & newspapers
- taking & using photographs of local people and scenes
- keeping text to a minimum
- creating your own simple repeat design borders
- using LOCAL designs
- manipulating & moving around images others have made
- using cartoons from the newspaper with your own captions
- adding color accents with fat highliter marking pens
- mounting graphics onto colored paper to add a border
- use art by student artists, thus supporting their work

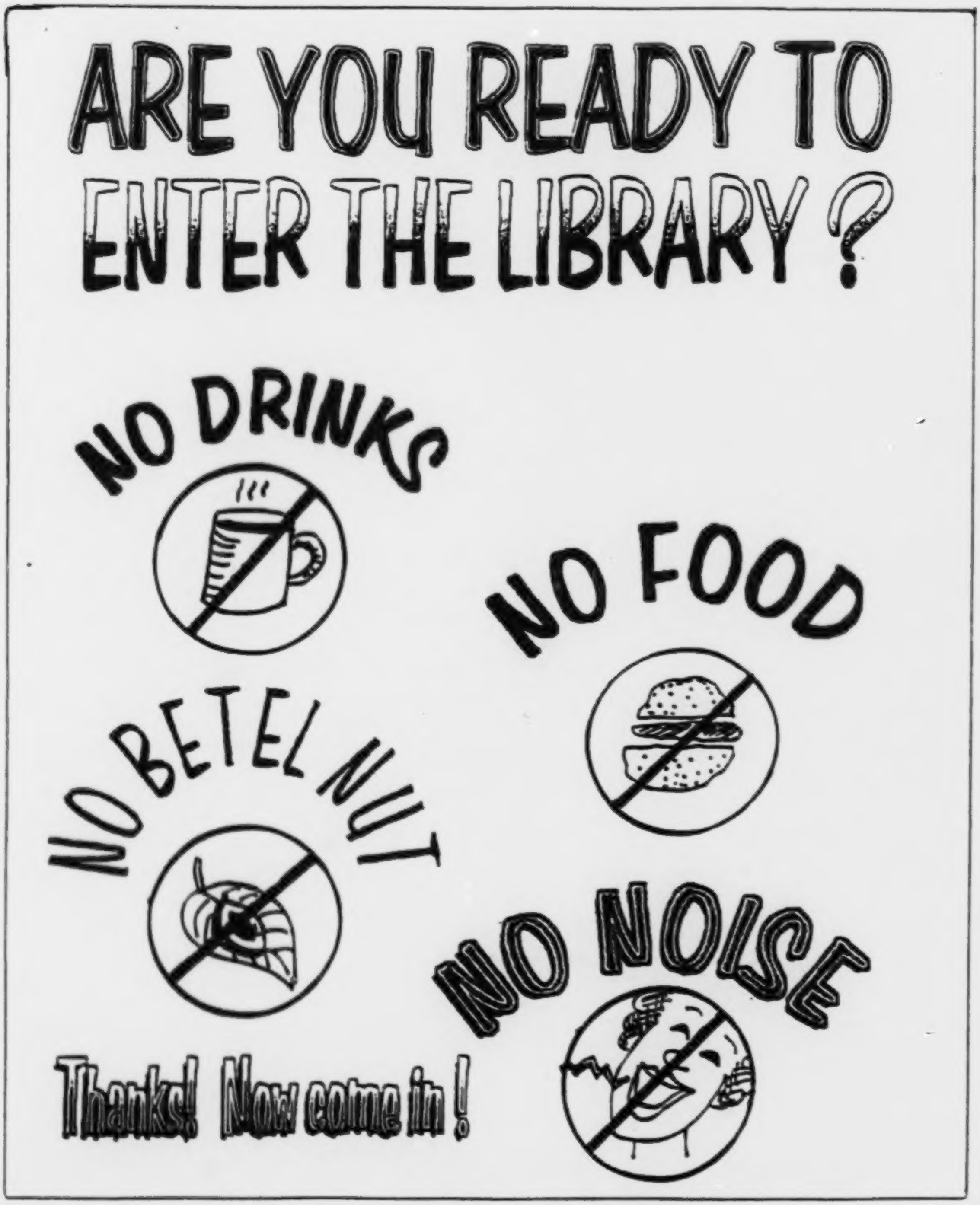
Creating Effective Graphic Design and Text

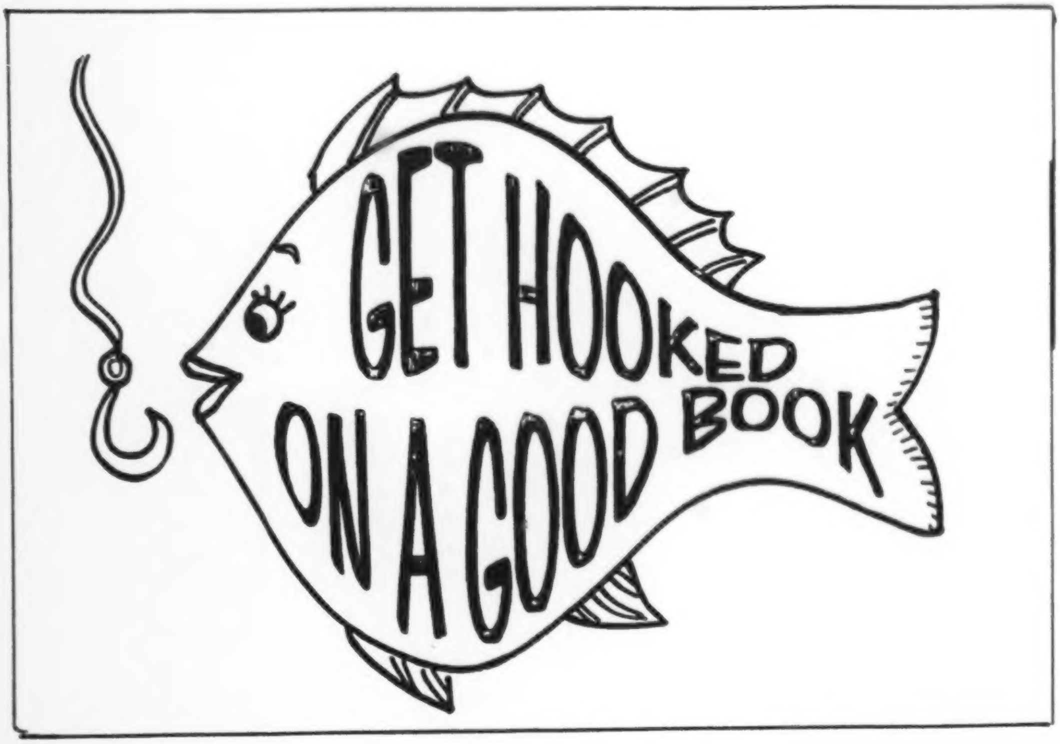
Images and text that convey something quickly and efficiently are the most effective.

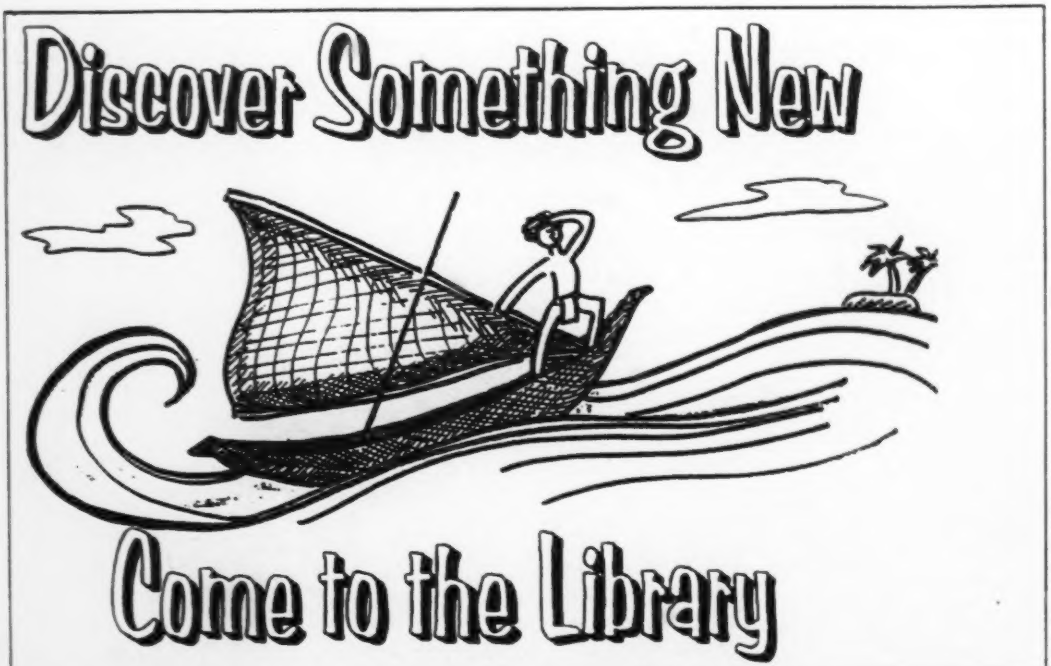
1. Know your audience
2. Say it in as few words as possible
3. Use strong headlines that "grab the viewer."
4. Relate message to your "customer's" concerns
5. Get personal and familiar
6. Ask a question
7. Surprise them with the unusual
8. Use testimonials
9. Try humor
10. Appeal to emotions
11. Add catchy phrases
12. Use different sizes of text
13. Add color
14. Design with diagonals
15. Create strong visual contrasts
16. Think local

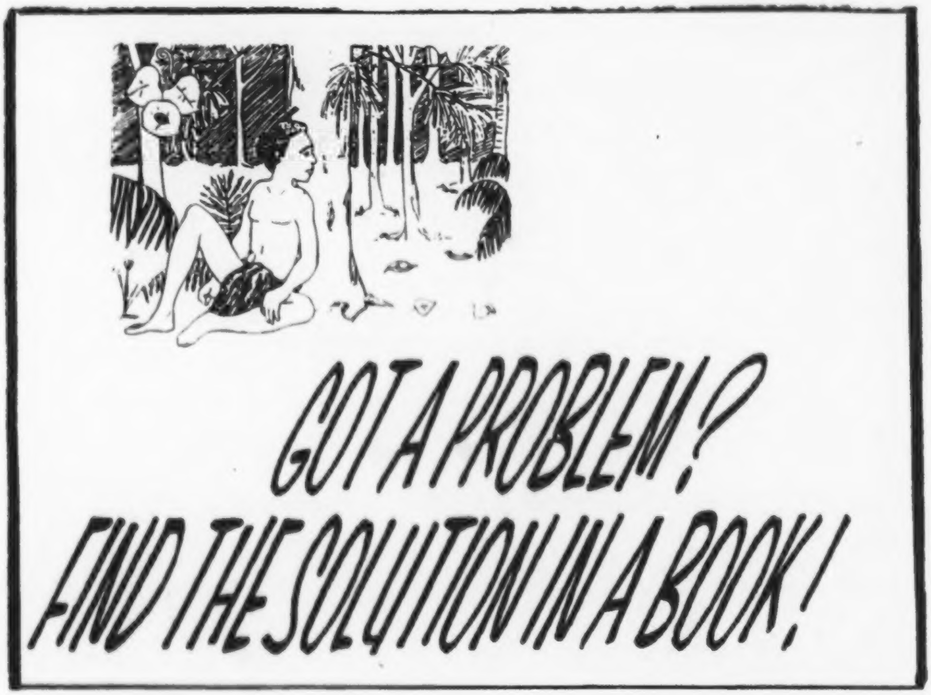

HOW DARE YOU SAY MY WORDS ARE NOT ENOUGH !

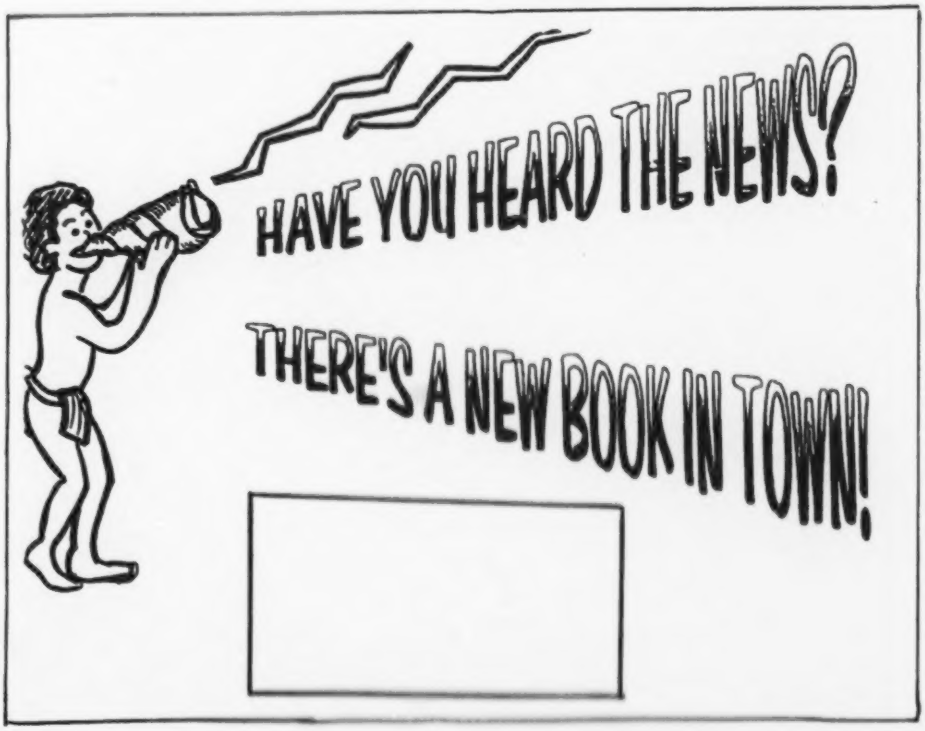
Appendix 3

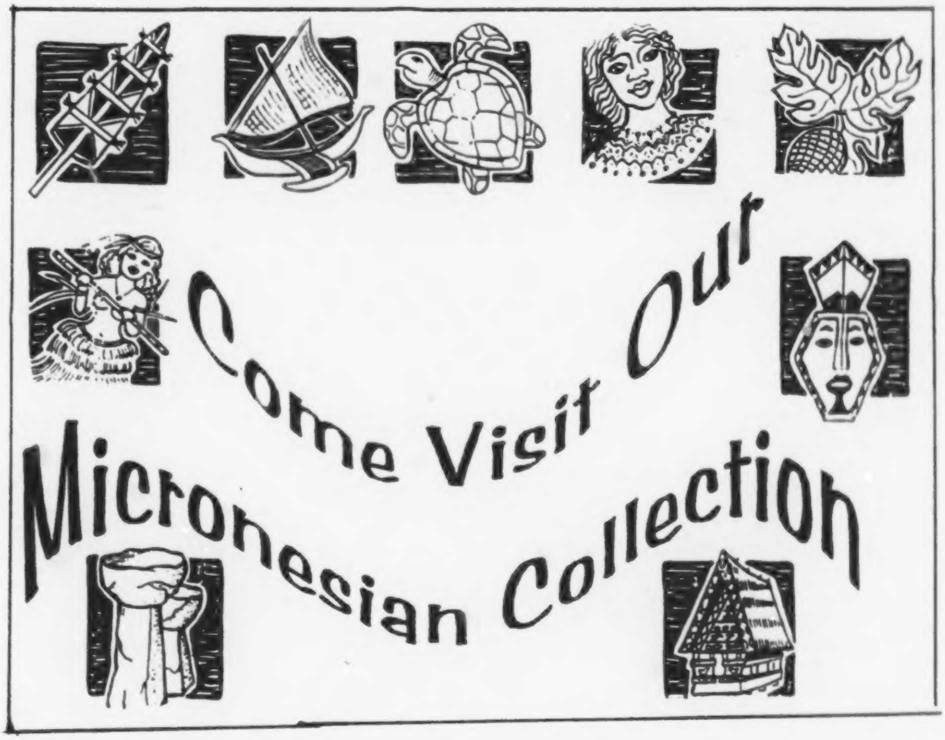

ARE YOU READY TO ENTER THE LIBRARY?
NO DRINKS
NO FOOD
NO BETEL NUT
NO NOISE
Thanks! Now come in!

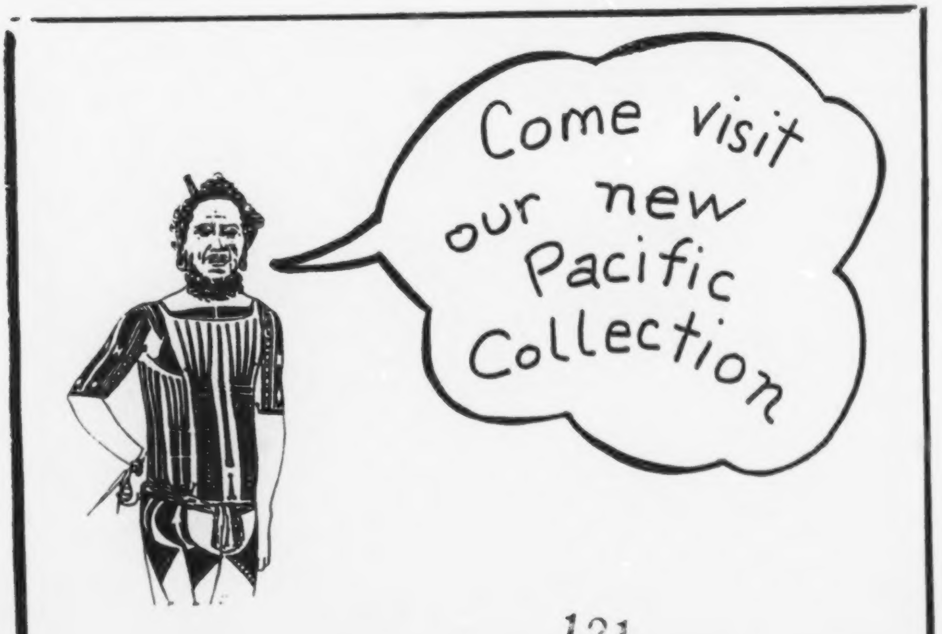

GET HOOKED
ON A GOOD BOOK


Discover Something New
Come to the Library


GOT A PROBLEM?
FIND THE SOLUTION IN A BOOK!


HAVE YOU HEARD THE NEWS?
THERE'S A NEW BOOK IN TOWN!


Come Visit Our
Micronesian Collection


Come visit our new Pacific Collection

PACIFIC ISLANDS ASSOCIATION OF LIBRARIES AND ARCHIVES (PIALA)

RESOLUTION

The Pacific Islands Association of Libraries and Archives (PIALA) comprised of members from the different Pacific Island Nations (Palau, Yap, Saipan, Guam, Chuuk, Pohnpei, Kosrae, Marshall Islands, and Hawaii) was established to foster, promote, and develop information access and resource sharing in the pacific region.

whereas, PIALA at its meeting on November 06, 1996, agreed to support using telecommunication as a medium of exchange of library and archives resources; and

whereas, PIALA has identified a need to collectively have direct on-line Internet access in order to promote the exchange of resources; and

whereas, PIALA understands that current Internet access through the local telecommunication companies is not adequate; and

Therefore, be it resolved that each Island Government and Nation provide direct and cost effective Internet access at a high performance date exchange rate to member libraries and archives in their respective areas.

Approved and adopted by the PIALA members at its sixth annual conference held in the Republic of the Marshall Islands

Isabel Rungrad - President
Nov. 7/96
Date

Dakio Syne - Vice President
11/07/96
Date

Lynn Sipenuk - Secretary
11/7/96
Date

Helen Mulchieg - Treasurer
11/7/96
Date

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